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For the Ladies Magazine.

*Sketch of the Life of the Roman
Empress THEODORA. — By
Mr. GIBBON.*

UNDER the reign of Anastasius, the care of the wild beasts maintained by the green faction of Constantinople, was entrusted to Acacius a native of the isle of Cyprus, who, from his employment, was surnamed the master of the bears. This honourable office was given after his death to another candidate, notwithstanding the diligence of his widow, who had already provided a husband and a successor. Acacius had left three daughters, Comito, Theodora, and Anastasia, the eldest of whom did not then exceed the age of seven years. On a solemn festival, these helpless orphans were sent by their distressed and indignant mother, in the garb of suppliants, into the midst of the theatre: the

green faction received them with contempt, the blues with compassion; and this difference, which sunk deep into the mind of Theodora, was felt long afterwards in the administration of the empire. As they improved in age and beauty, the three sisters were successively devoted to the public and private pleasures of the Byzantine people; and Theodora, after following Comito on the stage, in the dress of a slave, with a stool on her head, was at length permitted to exercise her independent talents. She neither danced, nor sung, nor played on the flute; her skill was confined to the pantomime acts; she excelled in buffoon characters, and as often as the comedian swelled her cheeks, and complained with a ridiculous tone and gesture of the blows that were inflicted, the whole theatre of Constantinople, resounded with laughter and applause. The beauty of Theodora was the subject of more flat-

tering praise, and the source of more exquisite delight. Her features were delicate and regular; her complexion, though somewhat pale, was tinged with a natural colour; every sensation was instantly expressed by the vivacity of her eyes; her easy motions displayed the graces of a small but elegant figure; and either love or adulation might proclaim, that painting and poetry were incapable of delineating the matchless excellence of her form. But this form was degraded with the facility with which it was exposed to the public eye, and prostituted to licentious desire. Her venal charms were abandoned to a promiscuous crowd of citizens and strangers, of every rank, and of every profession. The fortunate lover, who had been promised a night of enjoyment, was often driven from her bed by a stronger or more wealthy favourite; and when she passed through the streets, her presence was avoided by all who wished to escape either the scandal or the temptation. The satirical historian has not blushed to describe the naked scenes which Theodora was not ashamed to exhibit in the theatre. After exhausting the arts of sensual pleasure, she most ungratefully murmured against the parsimony of nature; but her murmurs, her pleasures, and her arts, must be veiled in the obscurity of a learned language. After reigning for some time, the delight and contempt of the capital, she condescended to accompany Ecebolus, a native of Tyre, who had obtain-

ed the government of the African Pentapolis. But this union was frail and transient; Ecebolus soon rejected an expensive or faithless concubine; she was reduced at Alexandria to extreme distress; and in her laborious return to Constantinople, every city of the East admired and enjoyed the fair Cyprian, whose merit appeared to justify her descent from the peculiar island of Venus. The vague commerce of Theodora, and the most detestable precautions preserved her from the danger which she feared; yet once, and once only, she became a mother. The infant was saved, and educated in Arabia, by his father, who imparted to him on his death-bed that he was the son of an empress. Filled with ambitious hopes, the unsuspecting youth immediately hastened to the palace of Constantinople, and was admitted to the presence of his mother. As he was never more seen, even after the decease of Theodora, she deserves the foul imputation of extinguishing with his life a secret so offensive to her imperial virtue.

In the most abject state of her fortune and reputation, some vision, either of sleep or fancy, had whispered to Theodora the pleasing assurance that she was destined to become the spouse of a potent monarch. Conscious of her approaching greatness, she returned from Paphlagonia to Constantinople; assumed, like a skilful actress, a more decent character; relieved her poverty by the laudable industry of spinning wool;

wool; and affected a life of chastity and solitude in a small house, which she afterwards changed into a magnificent temple. Her beauty, assisted by art or accident, soon attracted, captivated, and fixed, the patrician Justinian, who already reigned with absolute sway under the name of his uncle. Perhaps she contrived to enhance the value of a gift which she had so often lavished on the meanest of mankind; perhaps she inflamed, at first by modest delays, and at last by sensual allurements, the desires of a lover, who, from nature or devotion, was addicted to long vigils and abstemious diet. When his first transports had subsided, she still maintained the same ascendant over his mind, by the more solid merit of temper and understanding. Justinian delighted to ennoble and enrich the object of his affection; the treasures of the East were poured at her feet, and the nephew of Justin was determined, perhaps by religious scruples, to bestow on his concubine the sacred and legal character of a wife. But the laws of Rome expressly prohibited the marriage of a senator with any female, who had been dishonoured by a servile origin or theatrical profession: the empress Lupicina or Euphemia, a Barbarian of rustic manners, but of irreproachable virtue, refused to accept a prostitute for her niece, and even Vigilantia the superstitious mother of Justinian, though she acknowledged the wit and beauty of Theodora, was seriously apprehensive lest the levity and arrogance of

that artful paramour might corrupt the piety and happiness of her son. These obstacles were removed by the inflexible constancy of Justinian. He patiently expected the death of the empress; he despised the tears of his mother, who soon sunk under the weight of her affliction; and a law was promulgated in the name of the emperor Justin, which abolished the rigid jurisprudence of antiquity. A glorious repentance (the words of the edict) was left open for the unhappy females who had prostituted their persons on the theatre, and they were permitted to contract a legal union with the most illustrious of the Romans. This indulgence was speedily followed by the solemn nuptials of Justinian and Theodora; her dignity was gradually exalted with that of her lover; and as soon as Justin had invested his nephew with the purple, the patriarch of Constantinople placed the diadem on the heads of the emperor and empress of the East. But the usual honours which the severity of Roman manners had allowed to the wives of princes, could not satisfy either the ambition of Theodora or the fondness of Justinian. He seated her on the throne as an equal and independent colleague in the sovereignty of the empire, and an oath of allegiance was imposed on the governors of the provinces in the joint names of Justinian and Theodora. The eastern world fell prostrate before the genius and fortune of the daughter of Acacius. The prostitute who, in the presence of innumerable

numerable spectators, had polluted the theatre of Constantinople, was adored as a queen in the same city by grave magistrates, orthodox bishops, victorious generals, and captive monarchs.

Those that believe that the female mind is totally depraved by the loss of chastity, will eagerly listen to all the invectives of private envy or popular resentment, which have dissembled the virtues of Theodora, exaggerated her vices, and condemned with rigour the venal or voluntary sins of the youthful harlot. From a motive of shame or contempt, she often declined the servile homage of the multitude, escaped from the odious light of the capital, and passed the greatest part of the year in the palaces and gardens which were pleasantly seated on the sea-coast of the Propontis and the Bosphorus. Her private hours were devoted to the prudent as well as grateful care of her beauty, the luxury of the bath and table, and the long slumber of the evening and the morning. Her secret apartments were occupied by the favourite women and eunuchs, whose interests and passions she indulged at the expence of justice; the most illustrious personages of the state were crowded into a dark and sultry antichamber, and when at last, after tedious attendance, they were admitted to kiss the feet of Theodora, they experienced, as her humour might suggest, the silent arrogance of an empress, or the capricious levity of a comedian. Her rapacious avarice to accumulate an immense treasure, may be excused by the

apprehension of her husband's death, which could leave no alternative between ruin and the throne; and fear as well as ambition might exasperate Theodora against two generals, who, during a malady of the emperor, had rashly declared that they were not disposed to acquiesce in the choice of the capital. But the reproach of cruelty, so repugnant even to her softer vices, has left an indelible stain on the memory of Theodora: her numerous spies observed, and zealously reported, every action, or word, or look, injurious to their royal mistress. Whomsoever they accused were cast into her peculiar prisons, inaccessible to the enquiries of justice, and it was rumoured, that the torture of the rack, or scourge, had been inflicted in the presence of a female tyrant, insensible to the voice of prayer or of pity. Some of these unhappy victims perished in deep unwholesome dungeons, while others were permitted, after the loss of their limbs, their reason, or their fortune, to appear in the world, the living monuments of her vengeance, which was commonly extended to the children of those whom she had suspected or injured. The senator, or bishop, whose death or exile Theodora had pronounced, was delivered to a trusty messenger, and his diligence was quickened by a menace from her own mouth. 'If you fail in the execution of my commands, I swear by him who liveth for ever, that your skin shall be flayed from your body.'

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If the creed of Theodora had not been tainted with heresy, her exemplary devotion might have atoned, in the opinion of her contemporaries, for pride, avarice, and cruelty. But, if she employed her influence to alluage the intolerant fury of the emperor, the present age will allow some merit to her religion, and much indulgence to her speculative errors. The name of Theodora was introduced, with equal honour, in all the pious and charitable foundations of Justinian; and the most benevolent institution of his reign may be ascribed to the sympathy of the empress for her less fortunate sister, who had been seduced or compelled to embrace the trade of prostitution. A palace, on the Asiatic side of the Bosphorus, was converted into a stately and spacious monastery, and a liberal maintenance was assigned to five hundred women, who had been collected from the streets and brothels of Constantinople. In this safe and holy retreat, they were devoted to perpetual confinement; and the despair of some, who threw themselves headlong into the sea, was lost in the gratitude of the penitents, who had been delivered from sin and misery by their generous benefactors. The prudence of Theodora is celebrated by Justinian himself; and his laws are attributed to the sage counsels of his most revered wife, whom he had received as the gift of the Deity. Her courage was displayed amidst the tumult of the people and the terrors of the court. Her chaf-

tity, from the moment of her union with Justinian, is founded on the silence of her implacable enemies; and, although the daughter of Acacius might be satiated with love, yet some applause is due to the firmness of a mind which could sacrifice pleasure and habit to the stronger sense, either of duty or interest. The wishes and prayers of Theodora could never obtain the blessing of a lawful son, and she buried an infant daughter, the sole offspring of her marriage. Notwithstanding this disappointment, her dominion was permanent and absolute; she preserved, by art or merit, the affections of Justinian; and their seeming dissensions were always fatal to the courtiers who believed them to be sincere. Perhaps her health had been impaired by the licentiousness of her youth; but it was always delicate, and she was directed by her physicians to use the Pythian warm baths. In this journey, the empress was followed by the prætorian præfect, the great treasurer, several counts and patricians, and a splendid train of four thousand attendants: the high-ways were repaired at her approach; a palace was erected for her reception; and as she passed through Bythynia, she distributed liberal alms, to the churches, the monasteries, and the hospitals, that they might implore heaven for the restoration of her health. At length, in the twenty-fourth year of her marriage, and twenty-second of her reign, she was consumed by a cancer; and the irreparable loss was deplored by her husband, who,

who, in the room of a theatrical prostitute, might have selected the purest and most noble virgin of the East.



On the UNIVERSAL FASHION of
WEARING HOOPS.

To the Editors.

WHEN any part of the female dress is not only useless, but greatly inconvenient, both abroad and at home, I think I may venture to find fault with it, without incurring the displeasure of the sensible part of your fair correspondents, who I am sure, are often obliged through fear of being singular, to adopt those fashions their reason condemns. The article I mean to take notice of is the hoop, which is now so universally worn, that it is impossible for a person to walk the streets, without being turned off the pavement, and in danger of being run over by coaches, drays, &c.

Was this fashion confined to our gentry alone, it might be allowed without much inconvenience, but since they are worn by all ranks of people, from the highest to the lowest, I think some method should be taken to check the growing evil, or (as good may frequently be deduced from evil) to turn it to public advantage.—With this view, I would advise government to impose a tax on every hoop, except those for the use of the stage, where they are

not misapplied, but used to add dignity to the character, which intention is now greatly lessened by our frequently seeing females of the lower class, walking the streets in a hoop, wide enough for an air baloon.

I shall now make a few remarks on their private inconvenience, which, I doubt not, many a master of a family has experienced besides myself.

You must know, gentlemen, I am a man of a tolerable fortune, family, and connections, but not sufficient to authorise my children to aim at all the extravagant fashions of the age. I have four daughters, who (forgive the encomiums of a parent) are really sensible, good kind of girls, but have been induced, by the example of their superiors and equals, to adopt this worse than useless fashion.

At first their hoops were small, and consequently less inconvenient, but they are now grown to such an enormous size, that I must be obliged, (if they do not retrench them) to leave my house on the account, as the rooms, where we could formerly move very conveniently, are now too small to admit of our stirring, without incommoding each other.

The stair-case, which is rather narrow, is become (if not wholly useless) extremely dangerous to the female part of my family, as they can neither ascend, nor descend in any other direction than sideways.

My tables must be changed for larger, my post-chaise for a coach, in short, the whole system of my affairs must be turned topsy-turvy.

vey.—How mortifying the reflection, to be obliged to quit a habitation, which prudence and content have long found sufficiently large, for one where folly may rage uninterrupted.

And to these inconveniencies, that of being obliged to provide new gowns, &c. the others being consequently too short, when so much extended.

Many other inconveniencies, both public and private, might be pointed out, but I hope what I have advanced (if you will insert it) will be sufficient to persuade my own daughters, at least (if not wholly to lay aside their hoops) to appropriate the dimensions of them to the size of my apartments, and to convince them that extreme fashion is extreme folly.



The ESSAYIST.

NUMBER VI.

On the POWER of LOVE.

—“while borne away
On swelling thought, his wasted spirit flies,
To the vain bosom of his distant fair.”

THOMSON.

THE happiness of life consists in cheerfulness of temper, and a sufficiency to live independent of the world. How miserable must man be, if he confines himself to a reclusal way of life, shut apart from the world,

and from the *fair part* of it, which so much contributes to enliven the few hours allotted us here. No man can feel the real power love has to inflict, but the experienced lover. Many love a girl, only to seduce her; but the true lover is her friend, not her enemy. He it is who will guard her from the attacks of her seducers, and his experience of life teaches her circumspection. We were created to protect the fair, that attention to them, which every one ought to preserve, will teach our sex, politeness and affability; will render us worthy members of society; will eradicate that rough behaviour, which too many of our sex have learned, from living too much by themselves; will render us cheerful and happy, by partaking of their liveliness of disposition; (for no man can be happier than when he is with the girl he admires) will keep us from having any intercourse with the lower class of their sex, and will shew to the world an example, which all ought to follow, the union of *beauty* and *worth*: these effects are very conspicuous; many I hope have experienced them. I presume, I need not launch out much to find many void of this *fetter*. The happiness of life is certainly increased by their innate sensations. It is the tie which connects two gentle hearts; the separation of which would not be survived. “To part a lover from his weeping fair,” would be an act, the idea of which could penetrate that breast only, whose dark impenetrable surface, never suffered

suffered one ray of affection to enter.

That beauty and worth, which so attracts our sex, makes so many of us prisoners to it, shines brightest in her, who delights in modesty, and renders herself *less conspicuous* in the eyes of the world.

I must say this, that such a character as this before mentioned, once engaged my affections; her mildness and good nature, her charms and accomplishments, made such an impression on my soul, that if Providence had not interfered, my terrestrial happiness would have been completed. but still, I hope more of this character are to be found. Our terrestrial habitation would be no more a paradise, if we were deprived of these angelic forms. We might then justly complain, and live like brutes in the world; but,

"Nature all,
Wears to the lover's eye, a look of
love,
And all the tumult of a guilty world,
Toft by ungenerous passions sinks a-
way,
The tender heart is animated peace."

S. N.

NOURADIN and FATIMA.

An Eastern Tale.

IN one of the most beautiful vallies that lies upon the borders of the capital of the East, lived Jezdad, an inoffensive shepherd; he had but one child, and having been bereft of his wife for

many years, his whole stock of affection was bestowed on Fatima. Though fortune had not been lavish of her gifts to the father of Fatima, yet he wanted not the necessaries or comforts of life; his cottage was clean, and furnished with every thing useful; his fields and flocks supplied them with food and raiment. Fatima was coarse in her person, but she was chearful and good natured; she rose with the feathered songsters, and while performing the duties of her station, carolled forth some simple ditty, in wild untutored notes. Her whole study was to please her father, and to prepare his meals. She never repined at hard labour, and a smile from Jezdad was like a cordial to revive her spirits. When oppressed with fatigue, she would assist, unasked, in the most laborious employments; and at eve, by the pale light of Cynthia, she would lightly trip with her young companions, while her father played on the flagelet. The mind of Fatima was as calm as the delights of Paradise.

One day she was sent to the grand visier's, with fruits for his favourite, and was conducted by an eunuch into the garden, where the beautiful Semira was reposing on a bed of roses, clad in all the pomp of eastern magnificence, while two slaves were fanning her to rest. Fatima had never before seen ought but simplicity. She was filled with wonder and astonishment at the surprising beauty and grandeur of Semira, and as she gazed, envy and

and discontent crept into her hitherto guiltless bosom.

She returned home with a mind totally changed from what it was; her rural pastimes no more delighted, labour was now a trouble. She had been a witness to the ease and indolence of Semira; if she caught a glance of her own shadow in the stream, she turned from it with horror and disgust. Her days were joyless, and her nights were spent in moaning and bewailing her unhappy lot. The colour fled from her cheeks, and she became the picture of despair.

One evening, deaf to the solicitations of her young companions, she retired to a thick grove, and, inattentive to the distant notes of the flageolet, thus found vent for her grief.

"Oh! wretched Fatima, unhappy maid! Why was I born to know so hard a fate, to eat the bread of labour, and sleep upon a peasant's homely couch? While Semira is surrounded with splendor, is served by kneeling slaves, and sleeps on a bed of down. And why has nature denied me those ravishing beauties it has so wonderfully showered on her; her eyes so sparkling, her lips so tempting red, and then her hand and arm so finely turned, so delicately white. Oh! why was I not lovely as Semira, and favourite to the grand visier? But my own being is intolerable, I will no longer bear it, but in yon limpid stream lose at once myself and the remembrance of Semira." She rose from the ground, and was hastening towards the brook, when

the genii Nouradin thus addressed her:

"Thy complaints are just, Oh Fatima! and if thou wilt relinquish thy home, and forsake thy father, thou shalt enjoy the utmost extent of thy wishes."

Fatima complied, and the genii touching her with his wand, and sprinkling her with mystic water, she was transformed into a beautiful virgin, and was conveyed into the garden of one of the palaces belonging to the grand visier.

The beautiful Semira, had the day before offended her lord, and was no longer a favourite. Fatima attracted the notice of the visier: he took her into the palace, he clothed her with rich silks, adorned her with jewels, and she supplied the place of the degraded Semira.

Fatima now thought herself the happiest among the happy; but the visier was passionate, capricious, and exceedingly cruel. It was not long before she found, that the favourite of the grand visier, lived only in splendid slavery. But though, said she often to herself, though the grand visier's favourite is miserable, how superlatively happy must be the favourite sultana of my lord the emperor. Oh! could I but fill that envied place, how soon should the imperious visier suffer for his barbarity to me. Again did the bosom of Fatima experience all the miseries of discontent; the vaulted roofs, spacious gardens, and rich presents of the visier no longer charmed; she sighed for the ensigns of royalty.

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and her pillow was nightly bedewed with her tears.

One evening, she retired to an arbour, at the extremity of the garden, and throwing herself on the bank where she had first seen Semira, thus poured forth her complaint.

" Oh! miserable Fatima! How hard a lot is mine. Condemned to drag out a wretched life with a man who studies only his own gratification, and expects me to be the slave of his passion. Oh! could I but get from this detested place, I would fly to my lord the emperor, and bow myself low in the dust before him, my charms might captivate his royal heart, and I might reign empress of the East.

As she spoke these words a sudden light entered the arbour, and the genii Nouradin stood before her.

" Beautiful Fatima, said he, forbear your complaints; the prophet permits you to enjoy your wish, then rise and follow after me."

The genii instantly transported her to the emperor's palace, and placed her among a number of beautiful virgins, which were the next morning to be shewn to the Emperor, that he might choose a favourite.

In the morning the emperor passed through the apartment, and his choice fell upon Fatima. She was clothed with the ensigns of royalty, led in state to the mosque, and in a few hours, heard herself proclaimed empress of the East.

But Fatima, to the idea of royalty, had connected the idea of

youth and beauty. How surprised was she then to find, the emperor, old, ugly, and deformed in his person, morose in his disposition, and jealous to an extreme. She shrunk from him with horror, and contracted so settled an aversion to his person, that it was not all the grandeur and pomp that attended her, could compensate for her being obliged to suffer his loathsome embraces.

Among the slaves that attended on Fatima, was the beautiful Zynina, who had with envious eyes long beheld the ensigns of royalty bestowed on others, and only watched an opportunity to ingratiate herself with the emperor, to this end she artfully cultivated the friendship of the new queen, and by degrees drew from her the reason of her tears, and dejection. This intelligence was instantly conveyed to the emperor, with the addition of Fatima's heart being dedicated to another.

The emperor, willing to be convinced of the sincerity of Zynina's declaration, desired to be concealed in an apartment adjoining to the queen's, where he might easily hear any thing that might pass between her and the deceitful slave, who immediately returned to her mistress, and renewed the conversation. Fatima glad to unburthen her almost breaking heart, was easily led to confess her settled aversion to her lord, and that death itself would be preferable to her present situation. Then death be thy portion, cried the enraged emperor, furiously

riously rushing into the room, and lifting his glittering slymatar.

Fatima fell upon her knees, and bursting into a flood of tears, cried, "Oh! that I was an humble cottager, and had never known the pangs that wait on greatness." At that instant she found herself clad in her former homely apparel, and standing by her father's cottage, when the genii again appeared, and thus addressed her:

"Fatima, I have shewn you the vanity of human wishes; learn from hence to be content with the allotments of Providence. Whatever be your situation in life, submit to it without repining, and know, that our holy prophet, who ordereth all things in this terrestrial globe, knoweth what is best for mortals, therefore, fulfil the respective duties of thy station, to the best of thy powers; envy not the splendor or wealth of another, but humbly take the blessings within thy reach, enjoy them, and be thankful."



LETTER from a Brother to a Sister at a Boarding School.

S—, Sept. 14, 1785.

SINCE I have determined, Mary, to make one more effort to rouse you from what I have considered as a state of mental lethargy, I shall endeavour to support it with spirit. With this view, I shall make it a point to consult some authors, who treat on subjects that most concern you; and, whenever I meet with any thing that seems adapted to

give a useful hint, I shall transcribe it for your perusal. This will tend, I hope, to excite in you a sense and love of excellence, and will, by degrees, convince you, that,

*"Beyond the fix'd and settled rules
Of vice and virtue in the schools;
Beyond the letter of the law,
Which keeps our men and maids in
awe;*

*Those, who'd excel, should set before
'em*

A grace, a manner, a decorum."

I begin with a book written by Mr. James Nelson, entitled, An Essay on the Government of Children. It consists of three parts, treating on *health*, on *manners*, and on *education*. *Manners*, as you already know, mean the same as *morals*, and respect the disposition of the heart as well as the regulation of the outward deportment. By *education* he means the communication of knowledge, or the cultivation of the understanding. This author has some useful observations, and I shall give you a pretty long extract, making however some few alterations and additions. "Parents, in educating their children, should aim to make them *pleasing* and *useful*. It is the opinion of several ingenious writers, that the first appearance of a stranger makes the strongest and most lasting impression on us; that, as he shows, to more or less advantage at first sight, so we do think more or less favourably of him ever after. Now, without admitting this to be universally true, it yet is

is certain, that our deportment should always be such as may dispose people to think favourably of us, and never such as can justly offend. But here I must observe, that young people are very apt to prostitute this disposition, by using it only *occasionally*: they put it on and off with their *holiday apparel*; whereas, to make it a virtue, it must be exercised universally and become a settled habit; it must, in short, flow from the *heart*. If a young lady is to make her appearance at a ball, or an assembly, no player studies more to get his part before he comes on the stage, than she to put on the most attractive and becoming deportment; but then, like him too, when her part is over, she often falls below herself. To obviate this error, young persons should be taught an *uniformity* of conduct, an universal good behaviour; not partial, narrow, or confined, but such as will show itself at all times, on all occasions, and to all ranks of people; they must *always* conduct themselves in such a manner as to deserve esteem, if they hope ever to obtain it. A girl should be taught, that her peculiar province is to please, and that every deviation from it is opposing the design of nature; but that the cheerful exercise of those duties, which her station requires, will best secure happiness to herself, and the esteem of all who behold her.

"The other point of education is, to make young people *useful*. A girl is to be taught, that a degree of subjection is allotted her; but that it never should be

base, nor ever need be mean. It is this state of subjection, for which nature has evidently intended the female part of the creation, that makes it so necessary for girls to acquire a *habit of obedience*, and that makes *obstinacy* to be one of the worst faults they can possess. Without a habit of obedience, their whole lives will be spent in opposition and contention, in hindering the happiness both of themselves and others.

"A girl should learn needlework to perfection, but principally the useful parts; and though the *ornamental* be highly commendable, yet it must not be encouraged to the prejudice or neglect of the *useful*.

She should know too, that the *fruits of her education ought to appear in her actions*; it should not be necessary to ask, whether she has had a good education; it should appear at once, by her conduct, that she *has*. To this end, beside her knowledge of books, the exercise of her needle, her pen, and her figures, she should understand something of the management of a house, be acquainted with the various seasons of provisions, the price of markets, and, in short, the whole *æconomy* of a family.

"Girls should be taught to beware of those banes of happiness, *idleness, pride, and vanity*. Idleness is justly called the root of every kind of evil; and pride and vanity are empty nothings; or, if they are productive of any thing, it is evil. Let parents inspire their daughters with the disposition, and with, daily to im-

prove

prove their minds; to maintain, with firm resolution, the purest innocence; to cultivate delicacy, both in sentiment and deportment; and lastly, to content themselves with cheerfulness in the state which Providence has allotted them." Thus far Mr. Nelson. I must now give you a lecture of my own.

I have been thinking, Mary, that the doctrine of attraction extends to *mind* as well as to *matter*. There is certainly such a thing as the faculty of drawing to one's self, by insensible degrees, the good or bad qualities of those with whom we associate. The same is true, with respect to the good or bad principles inculcated in the *books* with which we are conversant; and it is this, by the way, which makes a judicious choice of books and of company so very important.

In the formation of a person's character, much will depend on the strength of this faculty, and the manner in which it is directed. Such is the imitative nature of man, that all are possessed of it in some degree or other. Yet some there are, who make *so little use* of it, that one is sometimes ready to suspect they are without it; while others *so abuse* it, that it would be well for them if they were without it. The first of these, however, is by far the less common of the two: if this faculty produce not its due effect, it is much oftener owing to its *depravity* than to its *weakness*. We generally, indeed, in speculation, approve the qualities which deserve approbation; this

is the natural taste of the mind, and it is not very easily to be vitiated. But, to copy these qualities into our own characters, is a task of much more difficulty.

It is necessary, in order to this, that we possess, beside the approbation of what is right, *discernment* to enable us to gain a knowledge of ourselves, *humility* to incline us to exercise that discernment, and a *general aspiration after excellence*; that we, in short, be conscious of our defects, and sincerely desirous to supply them.

My fear for you, however, is more that the faculty, of which I am speaking, should be *weak*, than that it should be *perverted*; more that you should imitate *too little*, than that you should imitate what is *faulty*; not, you may be sure, because I think the last the less dangerous of the two, but because, from the amiable yet indolent turn of your mind, seems the less likely to happen.

That you may clearly understand my meaning, I will endeavour to explain it more fully. A young woman, while she is reading Sir Charles Grandison, cannot but admire the character of Miss Biron; but she may, perhaps, from the weakness of her attracting powers, admire it to but little purpose. Her mirror, and her mind, it is possible, are too much alike; beautiful images will appear in both, while beautiful objects are presented to them, but, when once those objects are removed, both the mirror and the mind, possessing no retentive qualities, will be exactly as they were before. On the

the contrary, a person of a lively imitative turn, who possesses the qualities requisite for a profitable use of the attracting faculty, while she is contemplating an amiable character, feels her mind continually uniting to itself, as it were, particles of honour, generosity, benevolence, or whatever it is that happens to shine in that character with distinguished lustre, and in which she finds herself deficient; sensible of its superiority, in this respect to herself, she submissively bows to its dictates, and determines to make them the rule of her future conduct. In other words, if we wish for improvement, either from reading or conversation, we must previously be possessed of a proper disposition; without it, the associating with the best company, or the perusal of the best authors, will yield but little profit. You should endeavour, then, to cultivate this disposition, to acquire a knowledge of your deficiencies, and a desire to supply them, to strengthen the attracting faculty, and to direct it to those objects which are most worthy your attention and attainment. To this end you should, when you are contemplating a character you admire, whether it be real or fictitious, examine your own heart by it as a standard; and taking notice in what respect you fall short of it, you should draw from it the supplies, of which you are in want. The same method should also be pursued in the perusal of books of a *didactic* kind; those, I mean, which teach by *precepts*; as likewise in the hearing of di-

dalectic discourses. Get a habit of impartially examining how far you are below that, which you acknowledge as a standard, and your greatest difficulty will be over; the love of rectitude, natural to the human mind, and, as I have observed with pleasure, glowing in you with due ardour, will quickly put you upon making good the deficiency. In short, always make an application of what you read, hear, or see, to your own conduct, and your reading, hearing, and seeing will not be in vain.

At night. As I have this evening, experienced the pleasure that arises from conversing with sensible and intelligent women, I cannot resist the temptation it offers me again to exhort you to become capable of imparting that pleasure. Beside the arguments that are drawn from the topic of advantage to yourself, you should consider it is your *duty*, as a member of society, to give this kind of pleasure to the world, in as great a degree as you can. You expect to receive from every object, the pleasure which it is naturally adapted to afford, and, if it does not afford it, you feel a cruel disappointment, and think the object unworthy the name and place it possesses. If, therefore, you would not, yourself, be considered as promising, by your sex, your external appearance, your known advantages, what you cannot perform, as raising expectations which you cannot answer, be careful to furnish your understanding with useful information, and your heart with vir-

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tuous and amiable dispositions.
Adieu.



A remarkable Method of ascertaining the Credibility of the Evidence of different Persons, in the Times of the SAXONS.

IN those times (says Dr. Henry) they weighed, as well as numbered, oaths, and had a most curious standard for performing that operation. This standard was the legal weregeld, or price, that was set on the lives of persons of all the different ranks in society. As the weregeld of a thane, for example, was 1200 Saxon shillings, and that of the ceorl only 200 of the same shillings, the oath of one thane was deemed of equal weight with the oaths of six ceorls. But this was certainly a fallacious standard: for though it may be true, in general, that the oaths of persons of rank and fortune, are more worthy of credit, than those of their inferiors, yet this general rule admits of many exceptions; and we have no reason to believe that men's consciences are so exactly proportioned to the weight of their purses, as this law supposes.

EXTRACT.

THOUGH I frequently wish for that insensibility, on which the ease of the heart depends, I never admire those who are possessed of it. I should de-

pise myself, could I walk the stage of life,

*With thoughtless eye, and sauntering pace,
And broad felicity of face.*



The LADIES FRIEND.

NUMBER IV.

A VIRTUOUS AND PRUDENT
CONDUCT RECOMMENDED.

“Thither turn
Thy graceful footsteps; hither gentle maid,
Incline thy polish'd forehead: let thy eyes
Effuse the mildness of their azure dawn;
And may the fawning breezes waft aside,
Thy radiant locks, dissolving as it bends,
With airy softness from the marble neck,
The cheek fair blooming, and the rosy lip,
Where winning smiles, and pleasure sweet as love,
With sanctity and wisdom, tempering blend,
Their soft allurements——
——hither turn
Your favourable ear, and trust my words.”

AKENSIDE.

MY fair friends, when I contemplate the various charms which bounteous nature has so kindly bestowed, I am sorry to say, that you plume yourselves more

more upon external beauty, or elegance of figure, than those intellectual faculties, far more deserving notice, at least, if sense and reflection teaches you to prefer social or domestic happiness, before noise, riot, and dissipation. Few of you, I believe, are unacquainted with that depravity of morals, too fashionably prevalent, in numbers of your sex, consequently, it should teach you circumspection, lest suspicion be urged against your character, by the malevolent.—Remember you are women, and as such, an unspotted reputation should outweigh every other consideration; and, that you may sustain it with propriety, let a chaste and modest deportment be your moral conduct, as it will be the only sober guard to preserve you from public censure, or the real dangers of seduction: to avoid this, it will be necessary for you to make a prudent choice of judicious authors, who treat of religion, virtue or morality, and to be ever careful not to read those which inflame the passions or corrupt the heart; but, however, as it is not books alone, that can inspire you with an esteem for virtue, if you are not so inclined, or at least ambitious to deserve the praise, so judiciously bestowed on those, whose moral conduct is amiable and unimpeached; such should be your friends:—this will naturally be suggested to your good sense, and should be regarded, as it is undoubtedly worthy the greatest attention; for nothing is more common, than to judge others by the company they keep, and your pru-

dence or imprudence will be estimated according to *their* merits; though this is an erroneous method of forming a judgment, which should always be from attentive observation, yet nothing is more frequent, and it may in general be right, with very great exceptions——nay, it has been known, that an amiable and indifferent character have associated together, without the former knowing the guilt or imprudence of her companion; nor is it likely she ever should, as no one cares to meddle in affairs of this sort, fearing that what they tell may be divulged, or not credited by the party to whom it is told.—Having said thus much, I think it my duty to inform you, that suspicions should not be too easily formed, as I believe levity and indiscretion have often been equally hurtful to some, as if they actually were the guilty person; but still, supposing this the case, it is acting the part of a prudent woman to avoid their acquaintance, and no one by any means can blame you for it; if they do, the answer is very easy, and it is only telling them, that you are obliged to be tenacious of the purity of your reputation, nor do you wish the reproaches of the public, by forming a connection with an improper character: this is the method to be pursued, when so circumstanced; for, you will find, a chaste and modest behaviour is a greater recommendation than all your boasted charms, even if it be the most consummate beauty, which soon grows familiar to the eye, and loses its effects,

fect; but when joined with true worth, who can resist, "that downcast modesty," so pleasing to behold?—From *my experience*,—ladies, do not smile—! I own, though beauty attracted, this amiable modesty only recalled me to the fairest object of my affections, who once was every thing to me—but must now be torn from my bosom for ever!—the recital is painful—pardon, and I will proceed; but first give me leave to compliment many of your sex, particularly some I have the honour to be acquainted with, endowed with good sense, learning, and virtue, though possessing ample fortunes, and easily inured to dissipation; yet, nevertheless, their minds are refined by principles of true virtue, which will remain when their beauty, like the fragrant rose, shall consume, and be no more! If, then, those of the first fortune think virtue worthy of their care, certainly it ought to be with those of small or no fortunes, a matter of very great moment; and I wish it may be thought so by you, who have nothing but a good name for your chief support; as the seducer, well knowing his endeavours, by a variety of stratagems to force innocence from the paths of virtue, and that they are but too successful, daily experience evinces—guard, oh! guard, my lovely fair ones, your tender hearts against the baneful influence of designing *men*; for falsehood guides their tongues, whilst an infamous baseness, under a plausible appearance of love or friendship, con-

ceals a heart destitute of every feeling (for so I look upon that man who would take advantage of a young female, artless, and innocent, as an object of sensual gratification) alas! unfortunate women! he, who should be your protector, proves your destroyer; even man, cruel man, is too often destined to blast those beauties, which the fond parent vainly thought was long to remain the darling comfort of his declining years;—nay, what must be his sensations at losing his beloved, perhaps his only child, by a cursed villain,—her, whom he has so often clasped to his parental bosom with many a tear of heartfelt joy, flowing with grateful thanks to a kind Providence for giving him such a comfort.—But, wretched man! short-lived in thy happiness, see thy fair daughter in all her native charms snatched from thy arms, a fatal victim to the power of SEDUCTION! Can language describe thy misery? No, it is not in the power of speech to do it, nor can the human mind have but a faint idea of thy sorrows!—May you, who revere virtue, ever make it a rule not to give an uneasy moment to either your parents, guardians, or friends; but, in all things let modesty and discretion be your guides—persevere with resolution—then may you gain what I sincerely wish—inward tranquility and perfectness.



**MANNERS and CUSTOMS of the
EGYPTIANS, &c.**

[*From the Travels of Dr. Hasselquist.*]

A Traveller, who wishes to be acquainted with the ceremonies of those religions, that have claimed the attention of mankind, should visit some city in the Levant, where he will see them all except Paganism. The Greek church is generally supposed to come nearest to primitive Christianity, at least with respect to ceremonies. The church of Smyrna has preserved itself in a tolerable situation, notwithstanding the persecutions of the Pope and the Turk. It is governed by a Bishop, whose power is limited to those who live in the city, from whom, by contributions, and money for ceremonies, he receives his revenue, which is one of the best among the Greek clergy.

Smyrna, in the time of the Greeks, was remarkable for the encouragement of physical studies, &c. was adorned with temples, dedicated to the god of medicine and health: medals were also struck here, to the honour of those who practised the sacred science of healing with success.

The roads near this city, are a miserable compound of stones and mud.

The diversions of the Carnival, began among the Franks with the year, at which Dr. Hasselquist was frequently present; the music, he says, is wretched, but a dance, the remains of the Grecian age, performed by Greek

women, afforded him infinite pleasure; they were about fifteen in number, the foremost of which conducted the dance, by making signs with a garment that she held in her hand; the art consisted in keeping an equal half circle, under all their different turnings; they also several times made a labyrinth, but immediately resumed their former station.

At one of the Greek churches, the author saw, the ceremony of commemorating our Saviour's washing the disciple's feet. After mats had been read in the vestry, where the bishop and priests only had received the Lord's supper, twelve priests came forth in habits of ceremony, having mitres on their heads, covered with crape; they took their places on a square stage, raised about three steps from the ground, and seated themselves on two benches, placed on opposite sides, six on each bench; the bishop then followed, in his episcopal habit, with two palls, to which hung small bells, and having on his head a bishop's mitre, of silver, gilt, and richly set with precious stones. He also mounted the stage, and took a front place, so that the priests were on each side of him, at the same time, an old man, who had been bishop at another place, but deposed by the Turks, ascended the pulpit, he began to read the account which the Evangelists give of Christ's washing the disciples feet, and as he read what Christ did, the bishop imitated.

Among the twelve priests, there was one who represented Judas, for this is thought necessa-

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ry to make up the number; but one of the priests is always bribed to this office with 15 piastres, for none will voluntarily assume the character, because he that personates Judas on this occasion, generally retains the name for life. When the text concerning Peter's refusal was read, the priest that represented Peter refused to be washed; so that only eleven were washed; says this author, in which, however, he is probably mistaken, for Peter, upon Christ's remonstrance, consented to the washing of his feet; a circumstance which cannot well be supposed to be omitted in the imitation.

After this washing, the bishop again put on his pall, and finished the ceremony with his blessing. On Good-Friday they represent the burial of Christ, and at Easter his resurrection; the person of Christ, is not represented by a priest, but by a picture.

Hasselquist says, that the women in Egypt hatch chickens by keeping the eggs constantly under the arm-pits: but, that eggs should be kept in such a situation, night and day, without being broken, is very strange; neither is it easy to conceive, that these women can use their hands during this strange incubation, or that it is worth their while to be idle so long, merely to hatch eggs.

From the windows of the French house, in this place, he saw a company of Egyptian dancers. They were all women, and all their movements and gestures were calculated entirely to excite sensual desires. They were chief-

ly young lasses, and were little better than naked: their only garment was of blue linen, adorned with different kinds of bells, and a parcel of hollow silver machines, which found as they move: they were veiled, according to the custom of the country, with a covering, which only left an opening for the eyes, and hung loose over the face. The face was the only part they seemed solicitous to hide; for while they were very careful to keep the veil in its proper situation, they made no scruple of exposing those parts, which European ladies never suffer to be seen in public. Their music was a tabor, which they struck with their fingers, and a violin with two strings.

From Cario the author went to visit the pyramids, and having passed through several villages, he came to the tents of the Arabians, that are always encamped round them. Their chief is called a Sheik, and without his permission the pyramids cannot be approached. Upon seeing the author and his company at a distance, he sent his eldest son to meet them, and conduct them to the pyramids. Here, says the Doctor, I felt the difference between a real and an imaginary idea, between seeing an object, and forming an opinion of it from the description of others. He had read the different accounts that had been given of these celebrated remains of antiquity, yet he knew not what the Egyptian pyramids were till he came within 20 yards of them. Having gone round the largest to contem-
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plate its height, breath, form, and construction, he climbed up to the middle, and found, he says, something in every step worth notice.

The Arabians are divided into tribes, each tribe being under the direction of a Sheik, who is elected to his office, he determines all disputes among them, and when attacked, leads them out to battle.

They dwell in tents made of camels hair, so contrived, that the women and men live in different apartments. The furniture of the rich consists of a mat, and a sofa, which serves for tables, chairs, and beds. They have copper vessels in which they boil their victuals, and wooden dishes to eat out of.

Their estates consists of horses, asses, camels, oxen, cows, sheep, and goats, of which, each family has their own before their tent, keeping them together by the help of dogs, who are trained for the purpose.

They are excellent horsemen, and will stand erect on the saddle, while the horse is in full speed. Their habit is a piece of woollen cloth, several times cast up and down, from the feet to the shoulders, so that their arms are always at liberty; upon their legs they wear red gampaches, and a turban upon their heads.

Their weapons are a lance, twelve feet long, a battle-axe, with a handle, about three feet long, and an edged, oblong, iron mace, fastened to a handle of the same length. They use neither fire-arms, sabres, or knives.

Not far from the pyramids, is a village called Abuzar, near which are the burying places of the ancient Egyptians, which contain the preserved bodies called mummies.

After our author returned to Cario, he went to see the well of Joseph, a curiosity that is visited by all strangers. This well is cut and dug in the rock on which the palace of Cario is built.

At this place are the remains of the palace of the ancient Saracen sultans, a building of great magnificence. Some columns of granite are still to be seen, above 12 feet in length.

From the ruins of this palace almost the whole city of Cario may be seen, which Hasselquist supposes to be 24 miles in circumference.

In Old Cario is a grotto, in which it is said Christ and his mother were concealed, when they fled to Egypt; the Coptites have built a church over it, and use the grotto for a chapel.

Near this place also, are to be seen the intrenchments of Selim's camp, who took Egypt from the Mahometans; they are built of brick, dried in the sun, and made of clay and straw, like those which the Israelites were condemned to make, during their slavery in this country.

While Dr. Hasselquist was at Cario, he had an opportunity of seeing the caravan set out for Mecca, which he describes in the following manner:

"A number of spare camels, six field pieces, mounted on carriages, and drawn by six horses;
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six palanquins for their Bey, and other great officers, constructed of silk hangings, which covered a sopha, each carried by two camels, in the manner of a sedan chair, one behind the other; forty camels with provisions; forty more with ammunition; a number of camels carrying water in leathern bags; beds for the sick, carried by camels, one on each side; drums, and hautboys, a number of spare camels, a number of sheiks or rulers of the church; six fine lead horses, richly caparisoned from the emperor's stable; the bashaw's chief eunuch with his slaves on horseback; a number of spare camels; a number of fine horses; the commissioner of the Turkish emperor, employed to buy slaves, horses, jewels, and other curiosities; a number of sheiks on foot, a great officer with his slave in armour; 60 more spare camels; a troop of pilgrims; and some sheiks on foot, camels laden with water, two pair of kettle-drums, followed by a number of well-dressed camels, in three troops, with a pair of kettle-drums between each; two guides riding on camels, these were old men, and each of them, had a red ensign, embroidered with Arabian inscriptions, in green letters, a principal officer of the caravan, called a *cadi*, who determines all questions of religion and justice, on the journey, followed by a number of ensigns of different colours, and a number of green ensigns, carried by sheiks; the Turkish horse called *Spahis*, each troop followed by officers, and

slaves, riding on camels, some in black and some in white cloaks; a number of camels, with rich saddles, and covered with velvet housings; the escort, 400 *Janefaries*; the *aga* of the *Janefaries*; and the *azapees*, in his dress of ceremony, attended by his slaves, and ordinary guard; all the beys in habits of ceremony, with their officers and attendants; the corps of the *azapees*, with their officers, succeeded by a number of young slaves on foot; the bey himself, who commands the caravan, followed by 7 *kaija*, and on his right was carried a green ensign, which a bashaw delivers to him, in the emperor's name, to be hallowed by touching the grave of Mahomet, and which he is to carry safe backward and forward, at the peril of his life; the treasurer of the bey next followed, and other officers of his court, and an innumerable multitude of sheiks and dervises, all on foot.

The procession was closed by the camel that carried the pavilion, under which the carpets are supposed to be deposited, which the emperor sends annually to cover the mosque that contains Mahomet's tomb.

The mob crowded round the camel as he passed, to touch the pavilion, which they esteemed holy; those that could not touch it with their hands, threw their sashes or handkerchiefs upon it, that though they had not touched it, they might at least possess something that had.

The commodities carried by the caravan to Arabia, are cloths, spices,

spices, lead, false pearls, and dollars : the commodities brought back, are coffee, myrrh, frankincense, zedoary, and other drugs.

This caravan Hasselquist saw return after an absence of near four months, many of the people, among whom was the bey, had perished on the road, besides 48 camels ; some by the Arabians, and some by the weather ; it consisted, notwithstanding its losses, of one hundred thousand souls. Those who had made this holy journey, had the first story of their houses painted, and hung over their doors the mitre shaped aloe, which, as an evergreen, was a symbol of hope."

From Cario our author travelled to Jerusalem, where he saw many things which the monks vouched to be sacred antiquities, particularly the following :

1. The stone on which the body of Christ was laid, and anointed by the women, before it was placed in the sepulchre ; this is a slab of fine marble, about six feet long, and near three feet in width.

2. A house in which the mother of the sons of Zebedee lived : This the Greeks have now turned into an inn for pilgrims.

3. A stone vessel, in which the apostles baptized the primitive Christians.

4. A stone eight feet long, and five feet high, the same that was placed at the mouth of the sepulchre, and which the angels rolled away. It is now the altar in the Armenian chapel, and covered with mortar, except a few inches for pilgrims to kiss.

5. Mount Sion, celebrated by David ; this is now a desert, flat and level, just without the ramparts of the city, and is now used as a burying place for travelling Christians.

6. The place where Christ fainted under the weight of the cross.

7. The palace of Herod ; this is now occupied by a Turk as a stable.

8. The tower that last defended itself against Vespasian.

9. The prison of Peter.

10. A chapel, built over the spot where Abraham was about to sacrifice Isaac.

Among the inhabitants of Jerusalem, are 20,000 Jews, who subsist principally upon the bounty of the pilgrims of their own nation, who come from all parts to visit the seat of their forefathers.



On the INTELLIGENCE of ANIMALS.

IT will not be the business of the following essay, to give a general history of animals. With anatomical descriptions, with the structure of the parts, whether external or internal, with the different characters which distinguish the different species, we shall have nothing to do. These may be important objects ; but when known, much will still remain. All those organized beings which the Creator has assembled for the ornament of the universe, have a common principle

ple of action which it is impossible to overlook, and which is modified in each species by the difference of organization. It is this principle of action, and the effects resulting from it, into which we would enquire. We would study the actions of animals to divine their attention, and see how, what is called instinct, raises itself to intelligence. We would follow them in all their operations; penetrate the secret motives of their conduct; observe how their sensations, their wants, the difficulties they have to encounter, the impressions on their organs of every kind, multiply their movements, modify their actions, and extend their knowledge. Animals considered in this point of view, become much more interesting; they embellish in the eyes of the philosopher the spectacle of the universe, and cannot but excite his admiration for the Supreme Being, who has infinitely varied the affections as well as the forms of his creatures, and made all concur in the eternal plan of which he alone has the secret.

It is certain that brutes possess the faculty of feeling as well as the human species; and to believe otherwise we must absolutely shut our eyes and our hearts. He who can hear, without being moved, the plaintive cries of an animal, cannot be very sensible to those of a man. It is true, we have no complete certainty of our own sensations; but the accents of grief, the visible marks of joy, which convince us of the sensibility of our fellow-creatures,

plead with equal force in favour of that of brutes. We shall have no means of acquiring knowledge, if we must object against the impressions of our inmost feelings, respecting facts thus simple. It is not only certain that brute animals feel, it is certain also that they remember. Without memory the strokes of a whip would not render them docile, and all education of animals would be impracticable. By the memory they compare a past sensation with a present. A comparison of two objects necessarily produces a judgment; beasts therefore judge. It is experience, aided by reflection, which makes a weasel judge with certainty of the proportion between the size of his body and the opening through which he would pass. This idea once established, by the repetition of the action it produces, becomes habitual, and saves the animal all useless attempts.—Beasts certainly do a great number of actions which imply only sensation and memory; but there are others which can never be explained by these two faculties alone, without adding their natural accompaniments,—a comparison of one object with another; a judgment the result of comparison; a choice, the consequence of the judgment; and lastly, an idea of the thing judged.—But let us leave reasonings and proceed to facts, from which our reasonings ought to be derived.

Among the different animals, such as live on flesh, have more relations than others with the objects that surround them; they discover

discover also a greater degree of intelligence in the ordinary details of their life. Nature has given them exquisite senses with great strength and agility; and this was absolutely necessary, because, in order to provide themselves food, being in a state of war with the other species, they would soon die with hunger, if they had only inferior, or even equal means. But it is not merely to the acuteness of their senses, that they owe the degree of intelligence they possess; their lively interests, such for instance as the difficulties they have to conquer, and the perils to avoid, keep the faculty of feeling in continual exercise, and impress on the memory of the animal multiplied facts, the assemblage of which must constitute the intelligence that presides in his conduct. Thus, in places at a distance from the habitations of men, and where there is at the same time an abundance of game, the life of carnivorous animals is confined to a small number of simple and uniform acts. They pass successively from an easy rapine to sleep.—But when the concurrence of man places obstacles to the gratification of their appetites, when this rivalry of prey prepares precipices under the steps of animals, spreads every kind of snare in their way, and keeps them awake by continual fear; then a powerful interest forces their attention, the memory is charged with all the facts relative to this object, and analogous circumstances never occur without very strongly recalling them.

These manifold obstacles give to the animal two modes of existence, which it may be useful to consider apart. The one is purely natural, exceedingly simple, confined to a small number of sensations: such is perhaps, in certain respects the life of savage man. The other is factitious, much more active and full of interests, of fears, and of motion, which represent in some sort the agitations of civilized man. The first is more equally the same in all the carnivorous species: the other varies according as the organization is more or less happy. Let us make the comparison.

The wolf is the most robust of the carnivorous animals of the temperate climates of Europe. Nature has given him also a voracity and wants proportioned to his strength. He has likewise exquisite senses, a piercing eye, an excellent ear, and a nose that informs him with still greater certainty of whatever object offers itself. By this sense, when well exercised, he learns a part of the relations which objects may have with him: I say, when well exercised; for there is a manifest difference between the proceedings of a young and ignorant wolf, and those of an adult and informed one.

Young wolves, after having passed two months in the den, where the father and mother have mutually provided for them, follow at last the mother. As she is unable of herself to satisfy the voracity that encreases every day, they tear with her the living animals, assist in the chase, and come

by

by degrees to provide with her for the common wants. The habitual exercise of rapine, under the eyes, and from the example of a mother, already instructed in the business, gives them every day some ideas relative to this object. They learn to know the places where the game conceal themselves. As their senses are open to all impressions, they learn to distinguish between them, and to rectify by their smell, the judgments which their other senses lead them to make. When they are eight or nine months old, love obliges the she-wolf to quit the litter of the preceding year, and attach herself to a male. This pressing necessity annihilates the affection of the mother. She flies from, or drives away her young, who ought no longer to stand in need of her, and they find themselves abandoned to their own strength. The young family still continue united for some time; and this association may be necessary enough; but the voracity natural to these animals soon separates them, because it can no longer bear a division of the prey. The strongest remain masters of the haunt, and the weakest go elsewhere, to lead a life that is frequently in danger of being terminated by hunger. It is then that they prowl about the country in search of the dead carcases of animals, as possessing neither the requisite strength or sagacity to obtain better food. Having withstood this time of necessity, their augmented strength and the instruction they have acquired enable them to live with less dif-

ficulty. They can attack large animals, of which one is sufficient to maintain them for many days. Having caught one, they devour part of it, and carefully hide the remainder; but this precaution does not give them less ardour for the chase, and they have recourse only to their concealed store when the chase has proved unfortunate. The wolf thus lives in the alternatives of hunting for prey in the night, and of a slight and disturbed sleep during the day. Such is the natural life of this animal.

But in places where his wants are in competition with the desires of man, the continual necessity of avoiding the snares that are spread for him, and providing for his safety, oblige him to extend his ideas, and the sphere of his activity to a much greater number of objects. His step, naturally free and bold, becomes cautious and timid; his appetites are frequently suspended by fear; he compares the sensations recalled by his memory with those which he receives with the actual use of his senses. Thus when he enters a fold the sensation of the shepherd and dog is recalled by the memory, and balances the impressions he receives from the presence of the sheep. He measures the height of the fold, compares it with his strength, judges of the difficulty of leaping it when loaded with his prey, and from thence concludes as to the impracticability or danger of the attempt. In the mean time from a flock scattered over an open country, he will seize upon a sheep

in sight of the shepherd, especially if a neighbouring wood gives him the hope of concealing himself before he can be overtaken. Much experience is not necessary to teach an adult wolf, who lives near inhabited places, that man is his enemy. As soon as he appears, he is pursued; the flight and commotion which his presence occasions tell him how much he is feared, and what objects he has to fear in his turn. Whenever therefore the smell of a man strikes his nose, it awakes in him the idea of danger. The most alluring prey is offered to no purpose, while it has this alarming accompaniment; and even when the danger is removed, the suspicion still continues, and does not cease till he has approached the object by almost imperceptible degrees: many nights are scarcely sufficient to give him confidence. Thus does the idea of man awaken that of a snare, and render the most delicious baits suspected. *Timeo Danaos & dona ferentes*. This science the wolf is obliged to acquire for his own preservation: it never fails in an adult wolf that has some experience, and is more or less extensive, according to the circumstances which oblige him to turn back on himself and reflect. Without arguing as we do, it is at least necessary that he should compare his sensations, judge of the relations that objects have to one another, and to himself, or he could not possibly foresee what he ought to fear or hope from them. Meanwhile the wolf is the most ferocious of the carni-

vorous animals of the temperate climates of Europe, because he is the strongest. Naturally more bold than suspicious, it is experience that renders him cautious, and necessity sagacious. These qualities are acquired: by nature he possesses them not. When hunted with hounds, he saves himself only by the superiority of his speed and his breath; he has no recourse to doubles and other stratagems practised by weaker animals. The only precaution he takes is to run against the wind; his nose informs him faithfully of the dangerous objects that may lie in his way. He has learned to compare the degree of sensation occasioned by the object with the distance it is at, and the distance with the danger he may apprehend from it; of consequence he turns sufficiently to avoid the danger, but without losing the wind, which is always his compass. As he is strong and exercised, and as the chase frequently obliges him to run through a great extent of country, he directs his course to the distant places which he knows; and it is only by means of multiplying snares in all their variety, that he can be turned out of his way.

Every animal that passes successively from rapine to sleep, and of consequence is not subject to *ennui*, can have but three motives which interest him and become the principles of his knowledge, judgment, determinations, and actions: they are, the pursuit of food; the precautions relative to his safety; and the care of procuring

curing a female when pressed by the call of love. We see that the wolf, in pursuit of food, employs all the industry consistent with his strength. He takes measures to assure himself of the place where he shall find his prey; and if in this business he chuses one place in preference to another, the choice supposes a preceding knowledge of facts. He then observes for a long time the different kinds of danger to which he is exposed; he estimates them, and this calculation of probabilities keeps him in suspense, till his appetite places a weight in the balance, and determines him. The precautions respecting his safety require greater foresight, that is, a greater number of facts engraved on the memory. It is necessary also, that a comparison be made of all these facts with the present sensation which the animal experiences, in order that he may judge of the relation between the facts and the sensation, and determine his conduct by the judgment he forms. All these operations are indispensable; and it would be an error, for instance, to suppose that the fear excited by a sudden noise in most carnivorous animals, is merely a mechanical impression. The agitation of a leaf excites only in a young wolf a motion of curiosity; but the informed wolf, who has seen the agitation of a leaf announce a man, is justly alarmed, because he judges of the relation between the two phenomena. When the judgments have been often repeated, and the repetition has rendered the actions consequent up-

on them habitual, the quickness with which the action follows the judgment makes it appear mechanical; but with a little reflection it is impossible not to see the gradation which led to it, and not to trace it to its origin. It may happen, that the idea of this relation between the motion of a leaf and the presence of a man, or some such object, may be very strong, and realized on different occasions: it will then establish itself in the memory as a general idea. The wolf will be subject to chimeras and false judgments, the fruit of the imagination; and if these false judgments extend to a certain number of objects, he will become the sport of a deceitful system, which will precipitate him into a multitude, of false steps, through the consequence of the principles established in his memory. He will see snares where they are not; fear, disturbing his imagination, will represent in another order the different sensations he shall have experienced; and he will form from them false appearances, to which he will affix the abstract idea of danger. This may easily be seen in carnivorous animals, where they are frequently hunted, and continually beset with snares: their proceedings are in no respect allied to the confidence and liberty of nature.

It is difficult to ascertain whether love furnishes wolves with any considerable number of ideas; it is only certain that the males are more numerous than the females, that there are bloody contests among them for enjoyment, and

and that a sort of marriage is established; but it is not known whether the she-wolf at heat becomes the prey of the strongest, or whether she surrenders herself from free choice to the passion of a favourite. Meanwhile it is certain, that she displays in her conduct a coquetry which is common to the females of every species; and it is probable that choice determines the association, as she flies with him who remains her husband, and conceals herself from all other pretenders. During the whole time of gestation she lives with him whom she has adopted, or who has acquired her by conquest, and they afterwards divide together the cares of the family. Thus, whatever be the principle of this society, it establishes reciprocal rites, and gives rise to new ideas. The married couple hunt together, and their mutual succours render the chase more sure and easy. If their business be to attack a flock, the she-wolf presents herself to the dog, and by flying, draws him to a distance, while the male insults the fold, and carries away a sheep. If it be necessary to attack a fallow deer, they divide the task, to make the best of their strength. The male begins the attack, and pursues the animal till it is out of breath; when the female posted in a convenient place for the purpose, renews the chase with fresh strength, and soon makes the contest too unequal.

It is easy to see how far actions of this nature imply knowledge, judgment, and induction; it is even difficult to conceive how

such conventions can be executed without an articulate language, a question which we shall hereafter examine. Meanwhile, as we have already observed, the wolf is one of the carnivorous animals, that, on account of his strength, has the least need of many fictitious ideas, that is, ideas formed by reflection on the sensations that are experienced.—

The necessity of rapine, the habit of murder, and the daily enjoyment of the limbs of mangled and bloody animals, appear not calculated to form in the wolf a very interesting moral character. We see, however, that except in the case of rivalry in love, a privileged case as to all animals, wolves do not exercise direct cruelty against one another. While society subsists among them, they mutually defend each other, and maternal affection is carried in the she-wolves to such an excess of fury, as to lead them totally to despise danger. It is said, that a wounded wolf is followed by his blood, and at last overtaken and devoured by his own species. But it is by no means a well-founded fact; and if it has ever taken place, it may have been the effect of the last degree of necessity, which has no law. The moral relations cannot be very extensive with animals who have no need of society. Every being that leads a rude and isolated life, divided between a solitary labour and sleep, must be very little sensible to the tender emotions of compassion.

We have said, that such animals as have the most lively wants,

wants, and the most numerous obstacles to encounter, discover the greatest intelligence. To frugivorous animals nature furnishes a nourishment which they easily procure, without industry and without reflection. They know where to find the grafs they crop, and under what tree lies the acorn. Their knowledge is therefore confined to the remembrance of a single fact, and their conduct appears stupid, and bordering upon automatonism. But hunt frequently these frugivorous animals, and you will see them acquire, relative to their defence, the knowledge of a number of facts, and the habit of a multitude of deductions, which equal them to the carnivorous species. The hare seems, of all animals that feed on grafs, to be the most stupid. Nature has given it weak eyes and an obtuse smell. Flight is its only means of defence; and of flight it exhibits all the varieties. An old hare, when hunted by hounds, begins with proportioning its speed to the rapidity of the pursuit. It knows, from experience, that speed will not place it out of danger, that the chase may be prolonged, and that a reserve of strength will be of great service. It has remarked, that the pursuit of dogs is more ardent and less interruptive in woods, where the contact of its body gives a stronger sentiment of its passage than in open ground, which is touched only by its feet. It avoids therefore the woods, and runs always almost in beaten paths, except when pursued in sight by grey-hounds, and then

it escapes by concealing itself in woods. It doubts not that it can be followed by hounds without being seen; it hears distinctly that the pursuit is attached to the traces of its steps. In this case what is its conduct? After running for a considerable time in a straight line, it returns exactly the same way. Having practised this stratagem, it turns aside, leaps several times following, and thus escapes the dogs, at least for a time, and deceives them respecting the course it has taken. Frequently it will drive another hare from its form, and take possession of it. In this manner it defeats the hunters and dogs by a thousand stratagems, which it would be too tedious to detail. It is to the science of facts, that the old hares are indebted for the just and ready inductions which give rise to these multiplied acts.

We thus see that the most ordinary actions of brute animals suppose memory, reflection on what is past, comparison between a present object which attracts, and apparent dangers which terrify, distinction between circumstances which resemble in some respects, and differ in others; and lastly, judgment and choice respecting all these relations. And is this instinct? If it be, in what does instinct differ from intelligence.



SELECT

SELECT LETTERS,

Or Specimens of FEMALE LITERATURE.

LETTER IX.

*Lady Mary Wortley Montague, to
a Venetian Nobleman.*

Constantinople—

I Am charmed, sir, with your obliging letter; and you may perceive, by the largeness of my paper, that I intend to give punctual answers to all your questions, at least, if my French will permit me; for as it is a language I do not understand to perfection, I fear, that for want of expressions, I shall be quickly obliged to finish. Keep in mind therefore, that I am writing in a foreign language; and be sure to attribute all the impertinencies, and trifling droppings from my pen, to the want of proper words for declaring my thoughts, and by no means to dulness, or natural levity.

These conditions being thus agreed and settled, I begin, with telling you, that you have a true notion of the Alcoran, concerning which, the Greek priests (who are the greatest scoundrels in the world) have invented out of their own heads, a thousand ridiculous stories, in order to decry the law of Mahomet; to run it down, I say, without any examination, or as much as letting the people read it: being afraid, that if once they begun to sift the defects of the Alcoran, they might not stop there,

but proceed to make use of their judgment, about their own legends and fictions. In effect, there is nothing so much alike as the fables of the Greeks and Mahometans; and the last have multitudes of saints, at whose tombs, miracles are by them said to be performed; nor are the accounts of the lives of those blessed Musselmens, much less stuffed with extravagancies, than the spiritual romances of the Greek papas.

As to your next enquiry, I assure you it is certainly false, though commonly believed in our part of the world, that Mahomet excludes women from any share in a future happy state. He was too much of a gentleman, and loved the fair sex too well, to use them with so much barbarity. On the contrary, he promises a very fine Paradise to the Turkish women. He says, indeed, that this Paradise will be a separate place from that of their husbands; but I fancy the most of them wont like it the worse for that; and that the regret of this separation will not render their Paradise the less agreeable. It remains to tell you, that the virtue which Mahomet requires of the women, to merit the enjoyment of future happiness, are, not to live in such a manner as to become useless to the world; but to employ themselves as much as possible, in making little Musselmans. The virgins who die virgins, and the widows who marry not again, dying in mortal sin, are excluded out of Paradise: for women, says he, not being capable to manage affairs

of state, nor to support the fatigues of war, God has not ordered them to govern or reform the world ; but he has entrusted them with an office, even that of multiplying the human race : and such as, out of malice or laziness, do not make it their business to bear children, do not do the duty of their vocation, and rebel against the commands of God. Here are maxims for you, prodigiously contrary to those of your convents. What will become of your St. Catharines, your St. Theresas, your St. Claras, &c. who, if they are to be judged by this system of virtue will be found to have been infamous creatures, that passed their whole lives in abominable libertinism.

I know not what your thoughts may be concerning a doctrine so extraordinary with regard to us ; but I can truly inform you, that the Turks are not so ignorant as we fancy them, in matters of politics, or philosophy, or even of gallantry. 'Tis true, that military discipline, such as now practised in Christendom, does not mightily suit them. A long peace has plunged them into an universal sloth. Content with their condition, and accustomed to boundless luxury, they are become great enemies to all manner of fatigues. But to make amends, the sciences flourish among them. The Effendis (that is to say, the learned) do very well deserve this name : They have no more faith in the inspiration of Mahomet, than in the infallibility of the Pope. They make a frank profession of Deism among them-

selves, or to those they can trust ; and never speak of their law, but as of a polite institution, fit now to be observed by wise men, however at first introduced by politicians and enthusiasts.

If I remember right, I have told you in a former letter, that at Belgrade, we lodged with a great and rich Effendi, a man of wit and learning, and of a very agreeable humour. We were in his house about a month, and he did constantly eat with us, drinking wine without any scruple. As I rallied him a little on this subject, he answered me, smiling, that all the creatures in the world were made for the pleasure of man ; and that God would not have let the vine grow, were it a sin to taste of its juice : but that nevertheless, the law, which forbids the use of it to the vulgar, was very wise, because such folks had not sense enough to use it with moderation. This man appeared to be no stranger to the parties that prevail among us ; nay, he seemed to have some knowledge of our religious disputes, and even of our writers ; and I was surprised to hear him ask, among other things how Mr. T—d did ?

My paper, large as it is, draws towards an end. That I may not go beyond its limits, I must leap from religions to tulips, concerning which, you also ask me news. Their mixture produces surprising effects. But what is to be observed most surprising, is the experiments concerning animals, of which you speak, and which is tried here every day.

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The suburbs of Pera, Jophana, and Galata, are collections of strangers from all parts of the universe.

They have so often intermarried, that they form several races of people, the oddest imaginable. There is not one single family of natives, that can value itself on being unmixed. You frequently see a person, whose father was born a Grecian, the mother an Italian, the grandfather a Frenchman, the grand mother an Armenian, and their ancestors, English, Dutch, &c.

This mixture produces creatures more extraordinary than you can imagine; nor could I ever doubt but that there were several species of men, since the Whites, the woolly and the long-haired Blacks, the small-eyed Tartars, the beardless Brasilians, and (to name no more) the oily-skinned, Nova Zembiains; have as specific differences, under the same general kind, as grey-hounds, mastiffs, spaniels, bull-dogs, or the whole race of my little Diana, if no body is offended at the comparison. Now, as the various intermixing of these latter animals, causes mungrels, so mankind have their mungrels too, divided, and sub-divided, into endless sorts. We have daily proofs of it here, as I told you before. In the same animal is often remarked, the Greek perfidiousness, the Italian diffidence, the Spanish arrogance, the French loquacity, and all of a sudden he is seized with a fit of English thoughtfulness, bordering a little upon dulness, which many of us have inherited from

the stupidity of our Saxon progenitors.

But the family which charms me most, is that which proceeds from the fantastical conjunction of a Dutch male, with a Greek female. As these are natures opposite in extremes, it is pleasing to observe how the different customs are perpetually jarring together in the children, even so as to produce effects visible in their external form. They have the large black eyes of the country, with the fat, white, fishy flesh of Holland, and a lively air, streaked with dulness. At one and the same time, they shew that love of expensiveness, so universal among the Greeks, and an inclination to the Dutch frugality. To give an example of this, young women ruin themselves, to purchase jewels to adorn their heads, while they have not the heart to purchase new shoes, or rather slippers for their feet, which are commonly in a tattered condition; a thing so contrary to the taste of our English women, that it is for shewing how neatly their feet are dressed, and for shewing this only, they are so passionately enamoured of their hoops.

I have abundance of other singularities to communicate to you, but I am at the end both of my French and my paper.

LETTER X.

To—

ALL your observations, dear friend, are perfectly just. It is very true, that the world is

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finitely more dangerous than it was in our time; but I believe that a young lady, well born and well educated, may easily avoid the snares she meets with in it. The greatest danger of all is certainly, as you observe, that excessive liberty, custom, for some years past, has indulged young ladies in: but when my daughter makes her ingress into society, it is to be hoped she will stand forth provided with a sufficient stock of reason, solid principles, a pure heart, just wit, noble sentiments, and a great desire of distinguishing herself by her conduct, and by her virtues. Then it is that I will lay before her that picture of the world, which you have delineated for me so faithfully, and will say to her: "Think that the liberty young ladies now enjoy, hurts far more the reputation than it can be conducive to their pleasures; do not therefore avail yourself of it, if your real intention is to pass for irreproachable."

But you will tell me, are you certain, that notwithstanding the mode and example, your daughter will have the courage to follow that counsel? Yes, undoubtedly, she will abide by it, or all I have done for her will be useless and lost upon her. I shall say more, she surely will abide by that counsel without any effort, and even with pleasure. When a young lady is virtuous, when she is firm in the resolution of ever being so, when she betrays none of the wretched symptoms of coquetry, she then certainly will respect every thing incidental to decorum, because not one of them

will appear troublesome to her. Did you ever see beauty dread the brightness of noon day? In like manner, tranquil innocence does not avoid witnesses, neither does she dread to be observed by them. My daughter will have no desire to frequent balls, plays, operas, in secret with her chamber-maid: if for amusement, she may at times repair to such places, it will be ever in company with women of approved virtue, and older than herself. When no intrigues are to be carried on, it is easy to make a slight sacrifice of this sort to reputation. Besides, do you reckon as nothing the noble and satisfactory pleasure of distinguishing one's self, and being never confounded with the mad tribe of insipid coquettes? But, indeed, the contagion is not so general, as to cause indiscriminate devastation. Many are the characters yet existing, excellent in example; many are the models worthy of imitation. I dare say, Madame d'Ostalis is one. Madame L——, elder, but still young, has never taken an indiscreet step, has never been pointed at for the least levity. With a figure so noble, so interesting, with such freshness of bloom, has she thrown out the least amorous glance, or given the least indication by other means of attracting a man to become enamoured of her? Her modesty has so many charms, that we have seen for a time all young ladies affect timidity, in order to appear like her. But unfortunately this fashion was soon out of date. Several other young persons are likewise

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in vogue, as much distinguished by virtuous conduct, as they are by beauty's charms; among others, Madame P——, who, with a wit the most alluring, the most charming face, and all the sprightliness of youth, has notwithstanding obtained a reputation, which even envy has not dared to attack. These examples all tend to convince you, dear friend, that it is very possible a well disposed mind may preserve from all the dangers you are so apprehensive of in regard to Constantia. Bring her up well, and be not uneasy in regard to what may happen hereafter.



INTERESTING and PLEASING REFLECTIONS.

Addressed to the Ladies.

WOMEN may be vain of their persons, proud of their accomplishments, and conceited of their wit, and no censure will be passed upon them; but when their behaviour is divested of that restraint, which characterizes modesty—that fairest ornament of the sex—that which all men most admire—it must give rise to opinions which operate to their prejudice.

YOUNG women, who are handsome, look well in any dress, they are, however, the least engaging when they affect to be singular, and strive to be peculiarly attractive. But how disgustful does that woman appear, who,

with eyes devoid of lustre; a wrinkled forehead, and a fallow complexion; is taudrily dressed, like a girl in her teens, and assuming all the airs of a finished coquette!

A WOMAN who expects to make her fortune by her beauty, would do well to reflect on its transitory nature, and endeavour to acquire those charms which will not only flourish in the spring, but retain their bloom even in the winter of life. It will be wisdom in her to consider, that the man who shall marry her merely for personal attractions, will, when they shall be injured by disease or time, behold with indifference, if not with disgust.

HANDSOME women, when intoxicated by the fumes of adulation, often render themselves ridiculous by a thousand indiscretions, even in the eyes of their admirers.

THE manners of women, have great influence on the manners of men;—What propriety therefore should attend the actions of the fair sex.—And, as many thousands are annually expended by the citizens of the United States, to purchase foreign superfluities of *dress*; would not the ladies merit much praise, should they exert their power (which would not be *inconsiderable* on this occasion) to save their country from this reproachful and ill-timed extravagance.

HOW

HOW great is the honour of that lady, who by her economy and industry, endeavours to support the reputation and credit of her husband! But what reproach awaits the woman, who, through indolence, pride, or ambition, dissipates the property of the man, to whom she is wedded, and reduces him to a state of bankruptcy, or indigence.



ANECOTES.

A Certain soldier, in the Macedonian army, had, in many instances, distinguished himself by extraordinary acts of valour, and had received many marks of Philip's favour and approbation. On some occasion, he embarked on board a vessel, which was wrecked by a violent storm, and he himself cast on the shore, helpless and naked, and scarcely with the appearance of life. A Macedonian, whose lands were contiguous to the sea, came opportunely to be witness of his distress, and with all humane and charitable tenderness, flew to the relief of the unhappy stranger. He bore him to his house, laid him in his own bed, revived, cherished, comforted, and for forty days supplied him freely with all the necessaries and conveniences which his languishing condition could require. The soldier, thus happily rescued from death, was incessant in the warmest expressions of gratitude to his benefactor, assured him of his interest with the king, and of

his power and resolution of obtaining for him from the royal bounty, the noble returns which such extraordinary benevolence had merited. He was now completely recovered, and his kind host supplied him with money to pursue his journey. In some time after, he presented himself before the king, he recounted his misfortunes, magnified his services; and this inhuman wretch, who had looked with an eye of envy on the possessions of the man who had preserved his life, was so abandoned to all sense of gratitude, as to request that the king would bestow upon him the house and lands where he had been so tenderly and kindly entertained. Unhappily, Philip, without examination, inconsiderately, and precipitately, granted his infamous request; and this soldier now returned to his preserver, and repaid his goodness, by driving him from his little settlement, and taking immediate possession of all the fruits of his honest industry. The poor man, stung with this instance of unparalleled ingratitude and insensibility, boldly determined, instead of submitting to his wrongs, to seek relief; and, in a letter addressed to Philip, represented his own, and the soldier's conduct in a lively and affecting manner. The king was instantly fired with indignation; he ordered that justice should be done without delay; that the possessions should be immediately restored to the man whose charitable offices had been thus horridly repaid; and, having seized his soldier, caused these words to be branded on his forehead

head. *The ungrateful guest*: a character infamous in every age, and among all nations; but particularly among the Greeks, who from the earliest times, were most scrupulously observant of the laws of hospitality.

THE Boatwain of a man of war, that had just been paid off, passing through Monmouth street, with full pockets and a prodigal heart, was so captivated with the richness and finery of a velvet suit, which was displayed at the door, that he immediately went in and bargained for it. Having tried it on, he was so pleased with his appearance, that he was easily prevailed upon by the merchant to complete his dress, with the necessary appendages, a bag wig, a sword, and chapeau au bras. Thus equipped, his next care was where to exhibit himself. The theatre readily occurred, whither he went, and placing himself in the front row of one of the side boxes, soon became attentive to the play. Notwithstanding his disguise, he was presently recognized by one of his ship-mates, in the upper gallery, who pointing him out to his comrade, asked if that was not their boatwain, a question which the other answered in the negative, assuring him that it was a 'lord, or some great gentleman.'—'We'll soon settle it,' said the other, 'for we'll hail him.' Ohoa, the boatwain of the Romney, ohoy! who forgetting his situation, started

from his seat, answered 'Holloa!' and was discovered.

CHRISTINA, the Swedish queen, never wore a night-cap, but always wrapped her head in a napkin. In order to amuse her during her sleepless nights, after having been indisposed the preceding days, she ordered music to be performed near her bed, the curtain of which was entirely closed.

Transported at length with the pleasure she received from a particular passage in the music, she hastily put her head out of bed, and exclaimed, "how well he sings!" The poor Italian singers, who are in general, not remarkable for bravery, were so much frightened by her voice, and the sudden appearance of such an extraordinary figure, that they became at once dumb and stupified, and the music immediately ceased.

The ROSE. To STELLA.

BEHOLD, O Stella, the queen of flowers, the Rose; see how it unfolds its beautiful form, and, blushing with simple nature, opens gradually it's attractive graces; to morrow you will behold it pale, withered, and all it's charms fled. You seem to pay it the tribute of a tear, but whilst it's sudden change so much affects you, consider, that beauty of every kind is short-lived; even those fine features of your's—resemble the Rose.

POETICAL



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Such be my task, Maria—dearest
shade !

Accept this tribute to thy memory paid.

But must we ere lament these
virtues fled.

Mourn, for ever mourn Maria's
dead?

Calm be the force of woe, 'tis his
decree

Whose thoughts are just, his
ways from error free.

Midst sharpest trials patient Job
could say,

"Blessed be God who gives and takes away:"

Let sweet contentment fix her
golden reign,

The tear that flows incessant flows
in vain ;

Sweet are the flumbers of the vir-
tuous breaff,

Sweet is thy sleep, and all thy
cares at rest ;

Th' unfetter'd soul has burst the
bars of night,

And wing'd its passage to the
realms of light.



Written at Midnight.

LET coward guilt with pal-
lid fear,
To shelt'ring caverns fly,
And

And justly dread the vengeful fate,
That thunders through the sky.

Protected by that hand, whose
law
The threat'ning storms obey,
Intrepid virtue smiles serene
As in the blaze of day.

In the thick cloud's tremend'ous
gloom,
The light'nings lurid glare,
It views the same all gracious
pow'r,
That breaths the vernal air.

Through nature's ever varying
scene,
By different ways pursu'd,
The one eternal end of heav'n
Is universal good.

With like beneficent effect,
O'er flaming either glows;
As when it tunes the linnet's
voice,
Or blushes in the rose.

By reason taught to scorn these
fears
That vulgar minds molest;
Let no fantastic terrors break
My dear Narcissa's rest.

Thy life may all the tend'rest
care,
Of providence defend;
And delagated angels round
Their guardian wings extend.

When through creation's vast ex-
panse,
The last dread thunders roll,
Untune the concord of the spheres,
And shake the rising soul.

Unmov'd may'st thou the final
storm,
Of jarring worlds survey,
That utter in the glad serene
Of everlasting day.



A NEW-YEAR'S GIFT.

Humbly address'd to the Ladies.

ALL vain terrestrial beings
are,
As aptly to decay;
These precepts study, oh! ye fair,
And while sol shines, make
hay.

Boast not of beauty's slender pow'r,
Altho' it decks your face;
At best 'tis but a fading flow'r,
That must to time give place.

The sparkling lustre of your eyes,
May dim, perhaps, too soon;
Fate clouds around the morning
sky,
And life goes down at noon.

Repentance real, ne'er can be
Within the silent grave:
Then think, ye fair! what 'tis to
be
In misery a slave.

'Tis virtue best your time im-
proves,
It gives the bosom peace;
It plants content that never roves,
With joys that never cease.

It yields the soul a soothing balm,
And shields it safe from fright;
'Tis

'Tis proof against the worst of
harm,
That happens day or night.

To heav'n may all your pray'rs
ascend,
To J—, be their drift;
And rank him ever as your friend,
Who gives this *New-Year's*
Gift. H



An E L E G Y.

To the Memory of Miss N—.

DEEP in a vale, where winds
a murmur'ing stream,
Thro' groves of cypress mix'd
with mournful yew;
Urania wand'ring by the moon's
pale beam,
Had seiz'd the lyre, and gleam'd
upon my view.

On fleeting winds disorder'd
flow'd her hair,
Like shining meteors wafted
thro' the sky;
Her azure robes float on the sigh-
ing air,
A tear of sympathy illumin'd
her eye.

"Hail lovely form, I cry'd! hail
heav'nly mind,
To plaintive measures tune the
trembling string;
As lilies wither, and as roses fade,
So age alike can boast no se-
cond spring.

"Alas my friend! in honor'd
years she fell,
Deign but her virtues, and her
worth to sing?

Let every note with deep'ning
sorrow swell,
Till distant vales in mournful
echoes ring,"

When with a sigh replied the gra-
cious fair,
"Vain is the task, and vain thy
artless lay;
To paint her worth, her virtues
to declare,
Demands the soaring genius
of a Gray." E.



The LOVELY TWINS.

TO say they're pretty, bloom-
ing, fair,
Or praise their brilliant fea-
tures,
To celebrate each shape and air,
And swear they're "*lovely crea-
tures*."—
Are words of course—spontane-
ous fruit
Which science yields to beau-
ty;
Nay, often, the uncultur'd brute
Thus pays his awkward duty.

But when through their enchant-
ing eyes
And animated faces,
The man of sterling sense de-
scries,
Their polish'd mental graces;
When he, attentive, hears them
speak
In pure, mellifluent measure,
Mild admiration glows his cheek,
His soul dissolves in pleasure!

With timid eye on either face
Alternately he gazes;

The

The fascinating charms of *Grace**

His raptur'd fancy praises:
But while he breathes in am'-
rous style,

He finds his wishes vary—
And then, perhaps, a fleeting
smile

Attaches him to *Mary*.*

In vain his tongue essays its art,
His eye its tranquil glances,
For, ah! his palpitating heart
Is lost in pleasing trances!

The fair one by his frequent
sighs

His wishes may discover,
And read in his responsive eyes
The fond, respectful Lover!



PRIDE and HUMILITY.

MARK how the stately tree
disdainful rears

His tow'ring head, and mingles
with the clouds!

But by his fatal height the more
expos'd

To all the fury of the raging
storm;

His honours fly, the sport of an-
gry winds,

Till the loud blast with direful
stroke descends:

Torn from his basis, low on earth
he lies,

And the hills echo to the found-
ing fall.

So pride, with haughty port, de-
fies in vain

The force of rough adversity,
which rends

** *Names of the Ladies.*

With double violence the stub-
born heart.

But, like a tender plant, humi-
lity

Bends low before the threat'ning
blast, unhurt

Eludes its rage, and lives through
all the storm.

Pride is the liv'ry of the Prince
of darkness,

Worn by his slaves, who glory
in their shame;

A gaudy dress, but tarnish'd, rent,
and foul,

And loathsome to the holy eye of
Heav'n.

But sweet humility, a shining
robe,

Bestow'd by Heav'n upon its fav'-
rite sons;

The robe which God approves,
and angels wear;

Fair semblance of the glorious
Prince of light,

Who stoop'd to dwell (divine hu-
mility!)

With sinful worms, and poverty,
and scorn.

Pride is the source of discord,
strife, and war,

And all the heavy train of heavy
woes

Which wait on wretched man!
the direful sting

Of envy, and the dreaded frowns
of scorn,

And gloomy discontent, and black
despair.

But sweet humility, the source
of peace,

Of amity and love, content and
joy;

Where she resides a thousand bles-
sings wait

To

To gild our lives, and form a
heav'n below.

Pride leads her wretched vot'-
ries to contempt,
To certain ruin, infamy, and
death.

But sweet humility points out
the way
To happiness, and life, and last-
ing honours.

Humility how glorious! how
divine!

Thus cloath'd and thus enrich'd
O may I shine;

Be mine this treasure, this celesti-
al robe,

And let the sons of pride possess
the globe.



A S O N G.

The FEMALE FRIEND.

GIDDY girls who up and
down,

Flutter thro' the tattling town,
Flirting here, and flirting there,
While you for distinction stare;
Think while flatt'ers round you
crowd,

In your praise profuse and loud,
Think that in their pointed eyes,
Danger, lurking danger lies.

Giddy girls, who in their drefs,
Follow fashion to excess,
And with ev'ry aid from art,
Drest, for admiration start:
Think how oft in circles bright,
While appearance breathes de-
light,

Round a room by scandal tost,
Female characters are lost.

Giddy girls, I do not mean,
Urg'd by envy, urg'd by spleen,

What you pleasure call to blame,
Spleen and envy I disclaim:

But as human life's a race,
While you run from place to
place,

Let reflection guard your hearts,
'Gainst all bane bewitching arts.

Giddy girls with wildness gay,
Do not turn from truth away;
To a female friend sincere,
Lend, O! lend a list'ning ear;
Trust me, while your charms you
spread,

By the hopes of conquest led,
You may in a luckless hour,
Lose your heart-defending pow'r.



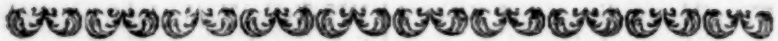
VERSES *addressed to Miss P—'s.*

WHILE other bards invoke
the Muse,
For lily tune their lays;
Be mine the pleasing task to sing
In lovely P—'s praise.

Who can behold her beauteous
face,
And not that face admire?
Or, who can view her lily hand,
And not that hand desire.

Her pouting lips of rosy hue,
Invite the am'rous kiss;
Her sparkling eye, and modest
frown,
Deny the charming bliss.

Adorn'd with ev'ry blooming
grace,
The virtuous maid appears;
And while she wins each youth-
ful heart,
The palm of beauty bears. G.
O. NEW



NEW PUBLICATIONS.

THE HISTORY OF HERODOTUS, translated from the Greek Notes. By the Reverend William Beloe.

MR. Beloe's motive for giving a new translation of Herodotus, he has clearly expressed in his preface.

In this country, where successful industry produces elevation of rank, and gives access to polished society, there will always be many persons, who with enlightened and discerning minds, and a considerable disposition of literature, are debarred from the perusal of ancient authors by the want of a suitable education. Many by birth entitled to every advantage, are early called away from learning to scenes of active occupation. Some such I have seen, and highly value, who, not ashamed of a deficiency occasioned by unavoidable circumstances, or by honest, useful, and honourable occupations, are desirous to form, if possible, complete collections of approved and elegant translations. But whether the desire of such aid be thus general, or directed only to particular authors, whether it be entertained by men or women, it is liberal in its kind, and ought by all means to be gratified.

To enable our readers to judge of the author's fidelity as a translator,

we shall extract his well known conversation between Solon and Cresus.

During his absence, Solon had visited Amatis, in Ægypt, and came now to Cresus, at Sardis. He was received on his arrival with the kindest hospitality, and entertained in the palace of Cresus. In a few days the king directed his servants to attend Solon to the different repositories of his wealth, and to shew him their splendid and valuable contents. When he had observed them all, Cresus thus addressed him:—
“ My Athenian guest, the voice of fame speaks loudly of your wisdom. I have heard much of your travels; that you have been led, by a truly philosophic spirit, to visit a considerable portion of the globe. I am hence induced to enquire of you, what man, of all you have beheld, has seemed to you most truly happy ?” The expectation of being himself esteemed the happiest of mankind, prompted his enquiry. Solon proved by his reply, his attachment to truth, and abhorrence of flattery. “ I think,” said he, “ O king, that Tellus the Athenian best deserved the appellation of happy.” Cresus was astonished; “ On what,” he asked, “ were the claims of Tellus, to this distinction, founded ?” “ Because,” answered Solon, “ under the protection of a most excellent form of government, Tellus had many

many virtuous and amiable children; he saw their offspring, and they all survived him: at the close of a prosperous life, we celebrated his funeral, with every circumstance of honour. In a contest with some of their neighbours, at Eleusius, he flew to the assistance of his countrymen: he contributed to the defeat of the enemy, and met death in the field of glory. The Athenians publicly buried him, in the place where he fell; and his funeral pomp was magnificently attended."

Solon was continuing to make respectful mention of Tellus, when Cresus anxiously interrupted him, and desired to know, whom next to Tellus, he esteemed most happy; not doubting, but that the answer would now be favourable to himself. "Cleobis and Bito," replied Solon: "they were Argives by birth, fortunate in their circumstances, and so remarkable for their bodily prowess, that they had both of them been crowned conquerors in their public games. It is further related of them, that on a certain festival of Juno, their mother was to have been carried to the temple in a chariot, drawn by oxen. The beasts were got ready for the purpose; but the young men instantly took the yoke upon themselves, and drew their mother in a carriage to the temple, through a space of forty-five furlongs. Having performed this in the presence of innumerable spectators, they terminated their lives in a manner singularly fortunate. In this event, the Deity made it appear, that death is

a greater blessing to mankind than life. The surrounding multitude proclaimed their praise; the men commended their prowess; the women envied their mother, who was delighted with the deed itself, and the glory that attended it. Standing before the shrine, she implored the divinity, in whose honour her sons' exertions had been made, to give them the greatest blessing man could receive. After her prayers, and when the succeeding sacrifice and festival was ended, the young men retired to rest within the temple; but they rose no more. The Argives have preserved at Delphi the figures of Cleobis and Bito, as of men deserving superior distinction." This, according to Solon's estimate, was happiness in the second degree.

Cresus was still dissatisfied: "Man of Athens," he resumed, "think you so meanly of my prosperity, as to place me even beneath men of private and obscure condition?" "Cresus, he replied, "you enquire of me my sentiments of human nature; of me, who consider the divine beings as viewing us men with invidious and malignant aspects. In the space of a protracted life, how many things occur, which we see with reluctance, and support with anguish. I will suppose the term of human life to extend to seventy years; this period, if we except the intercalatory months, will amount to twenty-five thousand two hundred days: to make our computation regular and exact, suppose we add this month to each alternate year, we shall then have

have thirty-five additional months, or one thousand two hundred and fifty days. The whole seventy years will therefore consist of twenty-six thousand two hundred and fifty days, yet of this number will every day be productive of some new incident. Thus, Crefus, does our nature appear a continued series of calamity. I see you as the sovereign of many nations, and possessed of extraordinary affluence and power. But I shall not be able to give a satisfactory answer to the question you propose, till I know that your scene of life shall have closed with tranquility. The man of affluence is not, in fact, more happy than the possessor of a bare sufficiency; unless, in addition to his wealth, his end of life be fortunate. We often discern misery in the midst of splendid plenty, whilst real happiness is found in humbler stations. The rich man, who knows not happiness, surpasses but in two things the humbler but more fortunate character, with which we compare him. Yet there are a variety of incidents in which the latter excels the former. The rich man can gratify his passions; and has little to apprehend from accidental injuries. The poor man's condition exempts him entirely from these sources of affliction. He, moreover, possesses strength and health; a stranger to misfortune, he is blessed in his children, and amiable in himself. If at the end of such a life, his death be fortunate, this, O king, is the truly happy man; the object of your curious enquiry. Call no man

happy till you know the nature of his death; he is at best but fortunate. All these requisites for happiness it is in no man's power to obtain, for no one region can supply them; it affords perhaps the enjoyment of some, but it is remarkable for the absence of others. That which yields the more numerous sources of gratification, is so far the best: such also is the imperfection of man, excellent in some respects, weak and defective in others. He who possesses the most advantages, and afterwards leaves the world with composure, he alone, O Crefus, is entitled to our admiration. It is the part of wisdom to look to the event of things; for the Deity overwhelms with misery, those who have formerly been placed at the summit of felicity."

To these words of Solon, Crefus refused both his esteem and praise, and he afterwards dismissed the philosopher with indifference. The sentiment which prompts us not to be elate with temporary bliss, but to look beyond the present moment, appeared to Crefus neither wise nor just.

Solon was no sooner departed, than, as if to punish Crefus for his arrogance, in esteeming himself the happiest of mankind, a wonderful event befel him, which seemed a visitation from heaven. He saw in his sleep a vision, menacing the calamity which afterwards deprived him of his son. Crefus had two sons; the one marked by natural defect, being dumb; the other, whose name was Atys, was distinguished by his

his superior accomplishments. The intimation of the vision which Crefus saw, was, that this Atys should die by the point of an iron spear. Roused and terrified by his dream, he revolved the matter seriously in his mind. His first step was to settle his son in marriage: he then took from him the command of the Lydian troops, whom he before conducted in their warlike expeditions: the spears and darts, with every other kind of hostile weapon, he removed in a heap to the female apartments, that his son might not suffer injury from the fall of them.

Whilst the nuptials of this son employed his attention, an unfortunate homicitude arrived at Sardis, a Phrygian by nation, and of the royal family. He presented himself at the palace of Crefus, from which he required and received expiation with the usual ceremonies. The Lydian mode of expiation nearly resembles that in use among the Greeks. When Crefus had performed what custom exacted, he enquired who and whence he was. "From what part," said he, "of Phrygia do you come? why are you a suppliant to me? what man or woman have you slain?" "O king!" replied the stranger, "I am the son of Gordius, who was the son of Midas. My name is Adrastus: unwillingly I have killed my brother, for which I am banished by my father, and rendered entirely destitute." "You come," replied Crefus, "of a family whom I esteem my friends. My protection shall, in return, be ex-

tended to you. You shall reside in my palace, and be provided with every necessary. You will do well not to suffer your misfortunes to distress you too much." Crefus then received him into his family.

There appeared about this time, near Olympus, in Mysia, a wild boar of an extraordinary size, which, issuing from the mountain, did great injury to the Mysians. They had frequently attacked it; but their attempts to destroy it, so far from proving successful, had been attended with loss to themselves. In the extremity, therefore, of their distress, they sent to Crefus a message of the following import: "There has appeared among us, O king! a wild boar of a most extraordinary size, injuring us much; but to destroy which all our most strenuous endeavours have proved ineffectual. We entreat you, therefore, to send to us your son, at the head of a chosen band, with a number of dogs, to relieve us from this formidable animal." Crefus, remembering his dream, answered them thus: "Of my son you must forbear to make mention: him I cannot send; he is lately married, and his time and attention sufficiently employed. But a chosen band of Lydians, hunters and dogs, shall attend you; and I shall charge them to take every possible means of relieving you, as soon as possible, from the attacks of the boar."

This answer of Crefus satisfied the Mysians: but the young man hearing of the matter, and
that

that his father had refused the solicitations of the Mysians for him to accompany them, hastened to the presence of the king, and spoke to him as follows: "It was formerly, Sir, esteemed, in our nation, both excellent and honourable to seek renown in war, or in the hunting of wild beasts; but you now deprive me of both these opportunities of signalizing myself, without having reason to accuse me either of cowardice or sloth. Whenever I now am seen in public, how mean and contemptible shall I appear! How will my fellow-citizens, or my new wife, esteem me? What can be her opinion of the man whom she has married? Suffer me then, Sir, either to proceed on this expedition, or condescend to convince me that the motives of your refusal are reasonable and sufficient."

"My son," replied Cresus, "I do not in any respect think unfavourably of your courage, or your conduct. My behaviour towards you is influenced by a vision, which has lately warned me that your life will be short, and that you must perish from the wound of an iron spear. This has first of all induced me to accelerate your nuptials, and also to refuse your presence in the proposed expedition, wishing, by my caution, to preserve you at least as long as I shall live. I esteem you as my only son; for your brother, on account of his infirmity, is in a manner lost to me."

"Having had such a vision," returned Alys to his father, "I can easily forgive your anxiety

concerning me: but as you apparently misconceive the matter, suffer me to explain what seems to have escaped you. The vision, as you affirm, intimated that my death should be occasioned by the point of a spear; but what arms or spear has a wild boar, that you should dread? If, indeed, it had been told you that I was to perish by a tusk, or something of a similar nature, your conduct would have been strictly proper; but, as a spear's point is the object of your alarm, and we are not going to contend with men, I hope for your permission to join this party."

"Son," answered Cresus, "your reasoning concerning my dream, has induced me to alter my opinion, and I accede to your wishes."

The king then sent for Adraftus, the Phrygian; whom, on his appearing, he thus addressed: "I do not mean to remind you of your former calamities; but you must have in memory, that I relieved you in your distress, took you into my family, and supplied all your necessities. I have now, therefore, to solicit that return of kindness which my conduct claims. In this proposed hunting excursion, you must be the guardian of my son: preserve him on the way from any secret treachery which may threaten your common security. It is consistent that you should go where bravery may be distinguished, and reputation gained: valour has been the distinction of your family, and with personal vigour has descended to yourself."

"At

"At your request, O king!" replied Adrastus, "I shall comply with what I should otherwise have refused. It becomes not a man like myself, oppressed by so great a calamity, to appear among my more fortunate equals: I have never wished, and I have frequently avoided it. My gratitude, in the present instance, impels me to obey your commands. I will therefore engage to accompany and guard your son; and promise, as far as my care can avail, to restore him to you safe."

Immediately a band of youths were selected, the dogs of chase prepared, and the train departed. Arrived in the vicinity of Olympus, they sought the beast; and having found his haunt, they surrounded it in a body, and attacked him with their spears. It so happened, that the stranger Adrastus, who had been purified for murder, directed a blow at the boar, missed his aim, and killed the son of Cresus. Thus he was destroyed by the point of a spear, and the vision proved to be prophetic. A messenger immediately hastened to Sardis, informing Cresus of the event, which occasioned the death of his son.

Cresus, much as he was afflicted with his domestic loss, bore it the less patiently, because it was inflicted by him who he had himself purified and protected. He broke into violent complaints at his misfortune, and invoked Jupiter, the deity of expiation, in attestation of the injury he had received. He invoked him also as the guardian of hospitality and friendship; of hospitality, because,

in receiving a stranger, he had received the murderer of his son; of friendship, because the man whose aid he might have expected, had proved his bitter enemy.

Whilst his thoughts were thus occupied, the Lydians appeared with the body of his son: behind followed the homicitude. He advanced towards Cresus, and, with extended hands, implored that he might suffer death upon the body of him whom he had slain. He recited his former calamities; to which was now to be added, that he was the destroyer of the man who had expiated him: he was consequently no longer fit to live. Cresus listened to him with attention; and, although oppressed by his own paternal grief, he could not refuse his compassion to Adrastus; to whom he spake as follows: "My friend, I am sufficiently revenged by your voluntary condemnation of yourself. You are not guilty of this event, for you did it without design. The offended deity, who warned me of the evil, has accomplished it." Cresus, therefore, buried his son with the proper ceremonies: but the unfortunate descendant of Midas, who had killed his brother and his friend, retired at the dead of night to the place where Atys was buried, and, confessing himself to be the most miserable of mankind, slew himself on the tomb.

As a specimen of the notes, we shall subjoin the following.

Barbarians.]—As this word so frequently occurs in the progress of

of our work, it may be necessary, once for all, to advertise the English reader, that the ancients used it in a much milder sense than we do. Much as has been said of the pride of the old Romans, the word in question may tend to prove, that they were in some instances less tenacious of their national dignity than the Greeks. The appellation of Barbarians was given by the Greeks to all the world but themselves; the Romans gave it to all the world but the Greeks.—T.

Herodotus.]—It has been suggested as a doubt, by many of the learned, whether it ought not to be written *Erodotus*. For my own part, as I am able to remember no proper name terminating in *dotus* and *dotus*, as *Diodorus*, *Diodotus*, *Heliodorus*, &c. which is not derived from the name of a divinity, I have no scruple in asserting my belief, that it must be *Herodotus*, compounded of *dotus* and the Greek name of *Juno*.—T.

There is hardly any author, ancient or modern, who has been more warmly commended or more vehemently censured than this eminent historian; but even the severe *Dionysius* declares, he is one of those enchanting writers, whom you peruse to the last syllable with pleasure, and still wish for more. *Plutarch* himself, who has made the most violent attack on his veracity, allows him all the merit of beautiful composition.—

Hayley.



VANCENZA; OR THE DANGERS OF CREDULITY. By Mrs. M. Robinson.

NOVELS are a species of writing, which can scarcely be spoken of without being condemned; however, we must excuse *Vancenza* from this general censure, as it is, in many respects, particularly the language, superior to the general run of those publications. The object of our fair authoress is, to guard her sex from the danger of too great credulity. It would be useless to trace the subject of a novel in a Review; but to give our readers a sample of Mrs. Robinson's style, we shall select the following account she draws of the castle of *Vancenza*, and its owner.

The castle of *Vancenza* had been built in the beginning of the twelfth century; the structure consisted of a spacious court-yard, encircled with a vast pile of architecture of the most exquisite order; at each corner a lofty tower commanded a variety of luxuriant prospects; the front facing the lake was raised upon an invulnerable rampart, whose ivy-covered battlements formed a beautiful and extensive terrace; the southern aspect presented innumerable avenues, cut through the venerable forest, which led to the boundaries of Old Castile. The northern view was terminated by mountains grandly romantic; the valley beyond the lake led to a verdant opening of some miles in length, revealing at once a thousand undescribable and fascinating attractions!

The

The numberless small cottages besprinkled in the vicinity of the castle, bespoke the hospitality of its lord; the happiness and good fellowship of the rustics conferred a degree of lustre on his name, that idle ostentation might have blushed to behold; while he enjoyed, in this secluded paradise, that health and tranquility of mind, which is rarely found in the palaces of the most splendid cities.

The noble owner of this extensive domain lived in the fifteenth century; he was the last male heir of an ancient and honourable family. The Count Vancenza had, in his early days, been as highly celebrated for feats of chivalry, as for the most finished graces both of mind and person.—He had distinguished himself in the service of his country, and still bore about him many glorious scars, obtained in the field of honourable warfare! But, grown grey in the exercise of valour, he now turned his thoughts to more humbler scenes of emulation; the same arm that had defended the rights of his countrymen, was now stretched forth with undiminished zeal, in the gentler offices of domestic philanthropy! He had passed, with dauntless intrepidity, through all the thorny mazes of precarious life, and was now stealing to the vale of undisturbed repose, where he might enjoy the delightful retrospect of an unfulfilled journey. The evening of age, to a virtuous man, is calm and unclouded; he sinks into the grave, like a setting sun, adorned with tempered lustre, directing his course to that

goal, from whence he may rise again with renovated splendour!

In this blest asylum, amidst the consoling assiduities of domestic attachment, fated with the sickening blandishments of public life—the venerable Count had, for sixteen years, enjoyed the recompence of an honourable service; without once emerging from his retreat, or entertaining a single wish to rove beyond its boundaries. His family consisted of the Marchioness de Vallorie, his sister; the Countess Carline, her daughter; Elvira, a young and beautiful maiden, who from her infancy had been educated in the castle, with all the care and respect due to an illustrious orphan; and a numerous train of domestics, many of whom had grown old and feeble in the service of their master, and were, like him, declining to the narrow pallet of eternal repose.

The Count Vancenza, who knew no delight equal to that of bestowing happiness—dedicated all his hours to the pleasure and improvement of his young companions. He had neither the peevishness of age, nor the austere affectation of wisdom and experience. He was all benignity! for he well knew that the youthful mind, like the sweet blossoms of an early spring, requires a mild and fostering hand to wake it to perfection. The smallest bud, that finds a shelter from the boisterous elements, expands its silken leaves, replete with odours!—while the strong oak, that spreads its broad arms to the biting blast, awaits

awaits the growing season in naked poverty.

Sometimes, encircled by his beauteous family, he called forth their attention, by the recital of his early feats of martial prowess; the dangers of the field, the shouts of victory, and the groans of slaughtered heroes, were pictured in the most affecting language.—He watched the different sensations, in the minds of his little auditors, and often kissed away the tear his tale extorted. At others, the tinsel joys and intricate intrigues of courtly scenes spread over their rosy cheek the flush of indignation. Nor did the changes and perplexities of the softer passion escape his animadversion; he had felt its pangs, he had regretted its delights; he had drank poison from the eye of beauty, and his heart had bled with the worst wound of keen ingratitude. He was a deep researcher into the human mind, and had made his way through all the winding labyrinths of which it is composed. But his fine sense of honour made him scrupulously nice; he discriminated with the contracted eye of prejudice; judging mankind, in general, by his idea of what they *ought* to be, rather than yielding to a conviction of what they *are*.

Foreign News.

Luxemburg, Sept. 11.

WE are informed from Clermont in Argonne, that a detachment of Prussian hussars, consisting of 100 men, having yester-

terday attempted to pass through a wood, near that town, was suddenly surrounded by 900 French, who had concealed themselves among the bushes, with 4 pieces of cannon. On the first discharge, forty of the hussars were killed upon the spot, the other 60 cut their way through the enemy with their sabres. A body of troops, sufficient to surround the wood, were instantly ordered to march, and succeeded so well, in their enterprize, that not one of the French escaped; four hundred being killed, and the rest taken prisoners; the Prussians lost only one man.

Part of the army of the Princes, having Monsieur and the Count d'Artois at their head, have quitted the camp of Hetange, near Thionville, to join the army of the Duke of Brunswick, near Verdun. The Prince de Hohenlohe has marched for the same purpose, with a great part of the Austrian army under his command.

Brussels, Sept. 18. On the 11th, the army under the command of general Count Clairfayt, having quitted the camp of Romaine, went and took post on the heights which command Baricourt Befancy.—The head quarters were established at Nouach. A part of the Prussian army, which had been encamped in the environs of Cierges, made a movement almost in a parallel direction to that of the army of General Clairfayt.

Next morning the army directed their march past Befancy, towards the post occupied by the French troops, a detached body of

of whom engaged with the Prussian column at the entrance of a wood. The Austrian army having then formed in order of battle, made some movements, during which the enemy disappeared, so that only a few piquets of hussars and chasseurs were able to engage in light skirmishes with the dragoons and advanced posts of the French army. The latter however, attempting towards evening to fall back upon the right of our army, were prevented by a company of chasseurs, supported by cavalry, infantry, and artillery. The badness of the weather, and the darkness of the night prevented any further operations.

On the 14th in the morning, M. Dumourier attacked us at the post of Roux aux Birs, with about 6000 men; but our troops defended themselves with great bravery, and that post having been reinforced by two battalions and two squadrons, the enemy were repulsed with considerable loss, and obliged to pass the river Aisne in the greatest disorder.

The advantage which we gained by this affair, cannot compensate for the loss we sustained in the death of Prince Charles de Ligne, Colonel of the engineers, whole excellent character, military talents, intrepidity, and great activity, makes him justly regretted, hurried on by the ardour of his zeal and courage, he marched forward with a few men only, towards the enemy's artillery and was killed by a bullet (a cartache) which unfortunately struck him.

Our loss besides consists of 4

officers wounded, and 30 rank and file either killed or wounded.

Paris Sept. 20. The following communications are dated from Thursday to Friday inclusive.

Operations of the armies.

On Thursday morning the 20th. M. Severn announced to the National Assembly, that he had received a dispatch from M. Dumourier, stating that the several detachments expected had joined his army; that he was, at the moment of writing, equal in force to the enemy. That he had under his command 70,000 men, 12,000 of which were cavalry. He says that the whole army had demanded the punishment of the runaways; that he had deprived them of their uniforms; he doubts not but that there are many in his army sold to the enemy; but that the late executions he has made will keep the rest in their duty. That his army now is ardent to engage; and he concludes, "what may I not hope to do now, when I have been able to resist the enemy with inferior forces?"

M. Rules writes to the minister, that the invasion of the French territories in the department of the Lower Rhine, is reduced to a mere nothing.

The Austrians remained only a few minutes in the village of Berm. The peasants who favoured the invasion are seized and delivered up to the tribunals. After these letters had been read, M. Merlin informed the Assembly, that he had received accounts of the reinforcement destined for Thionville,

Thionville, having entered that place without the knowledge of the enemy. The following decree was passed with much applause.

1. M. Wimpfen, the troops of the line, and the volunteers who compose the garrison of Thionville, and the citizens of that town have honourably discharged their duty.

2. An extract from the *process verbal* shall be addressed to them, to the 83 departments, and to the army; and also to the three hussars, who, while the enemy invested that town, were not afraid to brave the dangers which threatened them, and carried to the place of their destination some dispatches entrusted to their care. — The executive power is ordered to devise some mode of rewarding and promoting these brave hussars.

3. A fund shall be committed to the disposal of the minister of war for erecting barracks at Thionville.

London, Sept. 11. The town of Versailles has raised a battalion of infantry, two companies of cavalry, and a detachment of artillery. A voluntary subscription of 20,000 livres was raised in an hour, to defray the expences of this equipment.

Madame du Barry has been arrested at Luciennes, and conducted to Paris. She was apprehended about two o'clock in the morning of the 31st ult.

Extract of a letter from France, brought by the Mail of yesterday.

“ Things in the capital remain much as they were last post; the

slow approach of the combined armies gives rise to many conjectures; their friends attribute the slowness of their advance to prudent well-digested caution, whilst their enemies attribute it to fear of being surrounded, defeated and cut to pieces; but we have some reason to believe that it will turn out that the wisest councils direct their operations, and that it will appear that measures of consequence are concerting that will occasion an important change in the affairs of France; in fact, the sensible part of the nation, those who neither wish to see despotism re-established, nor the reign of anarchy prevail, but who anxiously desire to see a liberal government established, such as will do honour to human nature, are (seconded by a strong party) busily employed in negotiation with the Court of Great-Britain and that of Prussia, in endeavouring to bring about a proposal from these two Courts, to acknowledge the constitution as accepted and sworn to by Louis XVIth, and upon that ground to reinstate that Monarch again upon the Throne of France, and enter into alliance with the French nation for the formation of a Government upon the above principles. It is thought that should such a proposal be made to the National Convention, they would not refuse it, as it would be grounded upon such fair principles that the nation would not suffer so glorious an opportunity of establishing a rational Government to pass by.”

Extract

Extract of a letter from Brighton.

August 30. "This place, in its proportion exhibits as many proofs of the wretched state of our Gallic neighbours, by the number of refugees, as the capital itself; every day bringing over more or less, as their several means of escape afford them opportunity.

"Yesterday, among others, arrived Madame Noailles. This lady, whose celebrated husband is among the emigrants, has gone through incredible hardships with a fortitude almost unparalleled.

"She reached Dieppe about a week ago, with an infant child and its nurse; these got away without much difficulty, the woman passing the infant as her own; but it was not till yesterday the mother could effect her escape.

"During the whole time she was obliged to appear in male and mean attire. She once offered herself to a collier, to work her passage as a sailor, but was refused: at length, however, urged with despair, and disclosing her real situation to the captain of one of the packets, he with much humanity contrived to bring her off, by concealing her under a coil of a cable on the deck (where she was, incredible as it may seem, obliged to lay for 14 hours) and was landed safe here yesterday, exhausted with the fatigue and terrors she had undergone.

"The Prince of Wales, with distinguishable humanity and gallantry, paid every attention to this amiable stranger."

London, Sept. 27. A letter from Verdun, of the 17th of September, says that General Clair-

fayt has put Dumourier to flight, dislodging him from his post with only 17,000 men, though Dumourier had 22,000; that the latter then retreated to another body of 30,000, making in the whole 52,000 men, with which he fled with such precipitation as to abandon all his out posts—with his military chest containing 50,000 livres in crown pieces, besides assignats, and 60 waggon loads of provision. The money is said to have been divided among the Hulus.



Domestic News.

Philadelphia, November 19th, the following memorial was read in Congress—from the People called QUAKERS.

IT was the exhortation of the Apostle Paul, that supplications, prayers, intercessions, and giving thanks, be made for all men; for kings and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty, for this is good and acceptable in the sight of God our Saviour," conformable whereto, our minds have been brought into a religious concern, that the rulers of this land may pursue such measures as may tend to the promotion of the peace and happiness of the people.

We are sensible that the Lord's judgments are in our Land, and being deeply affected with the distressed situation of the frontier inhabitants,

inhabitants, we desire a solid and careful enquiry may be made into the cause; and are firmly persuaded that if the Counsel and Direction of the Holy spirit is waited for and followed, the divine blessing will crown the labours of those who uprightly engage in the work of peace.

The disposition which has appeared in the government to promote pacific measures with the Indians, hath we believe been generally acceptable; and as it is consistent with our religious principles, so it has been our uniform care to admonish and caution our members against settling on lands which have not been fairly purchased of the original owner; and as far as our influence extends, we mean to maintain this our ancient testimony inviolate, which from experience has been found effectual to the preservation of peace with the natives, who, with great hospitality, cherished and assisted our forefathers in their early settlement of this country.

We feel cautious not to move out of our proper line, but being interested in the welfare of this country, and convinced of the expedience of further endeavours being used to encourage the Indians to come forward with a full representation and statement of their grievances, and that every just cause of uneasiness in their minds may be fully investigated and removed: we apprehend it our duty again to address you on this affecting and important occasion; under a belief that nothing short of strict justice will ever be a basis of solid and lasting peace.

We respectfully submit these things to your serious consideration: earnestly desiring that through the influence of divine wisdom on your councils, you may be made instrumental to prevent the further effusion of human blood, and that the inhabitants may long enjoy the blessing of a righteous government.

Signed by a respectful number from different parts.

Baltimore Nov. 20. A correspondent remarks, that in the progressive state of things, America has, and will experience three things new, important to the Union, and consequently to the Nation at large. First, a new Government, secondly, a new Mint, and thirdly, a new Church. The salutary effects of the one is daily experienced, and the excellency of the two others, we hope ere long, will also grow into approbation. The old Governments, we once supposed, none could equal; but *time*, that surest *test*, has satisfactorily convinced us to the contrary. Let the enlightened Sons of America, therefore, cast every unmanly prejudice aside, and experience before they condemn. Assuredly they will have occasion to rejoice in the confidence of Him, who has declared, "Behold, I make all things new:"—So that, in the new World, the purest Religion, the purest Laws, and the purest Coin, will be attainable. A desirable Retreat surely this, for the disturbed inhabitant of the old World.

Martinshburgh,

Martinsburg, Nov. 19. Tuesday last, a person by the name of Christopher Carnes, was detected in this town, in attempting to pass a counterfeit public security of fifty pounds: on his being searched, a number of false certificates, to the amount of 500 pounds were found upon him.

MARRIAGES.

In *Pennsylvania*.—At Philadelphia. Mr. George Budd, to Miss Susan Britton, both of this city.—Mr. Jacob Evans, to Miss Margaret Helm.—Mr. James Rees, to Miss Eliza Reynolds, daughter of Mr. James Reynolds.—Mr. John Labbe, to Miss Sally Linn.—Mr. Isaac Roberdeau, to Miss Shippen Blair, of *German-town*.—Mr. George Guest, jun. to Miss Rebecca Hall, of *Maryland*—an amiable and accomplished young lady, of the first family connections.

At *Lancaster*.—Mr. William Kirkpatrick, merchant, to Miss Hoofnagle, daughter of Peter Hoofnagle, Esq.

At *New York*.—Mr. Thomas Fletcher, of New Jersey, to Miss Hannah M'Aulay, of Connecticut.

At *Hanover, Morris County*.—Mr. David Cory, aged 60, to the amiable Miss Sarah Cook, aged 18.—Mr. Matthew Hitchel, to Miss Elizabeth Fairchild.

Mr. Peter de Young, aged 68, to Miss Ann Van Nels, of the state of New York, aged 62.

DEATHS.

At *Philadelphia*.—Mrs. Sarah Few, relict of Mr. Joseph Few, late of this city, deceased.—Capt. Wm. Kennedy, lately from *Ham-burgh*.—Mr. James Henderfon.—Mr. David Deitrick, both of this city.

Died, on the 7th of October last, at his seat, Gunston Hall, in *Fairfax County, Virginia*.—Col. George Mason, in the 67th year of his age. The following is an extract from his will, lately admitted to record: "I recommend it to my sons, from my experience in life, to prefer the happiness and independence of a private station, to the troubles and vexations of public business; but if either their own inclinations, or the necessity of the times, should engage them in public affairs, I charge them, on a father's blessing, never to let the motive of private interest or ambition, induce them to betray, nor the terrors of poverty and disgrace, or the fear of danger or death, deter them from asserting the liberty of their country, and endeavouring to transmit to their posterity, those sacred rights to which themselves were born."

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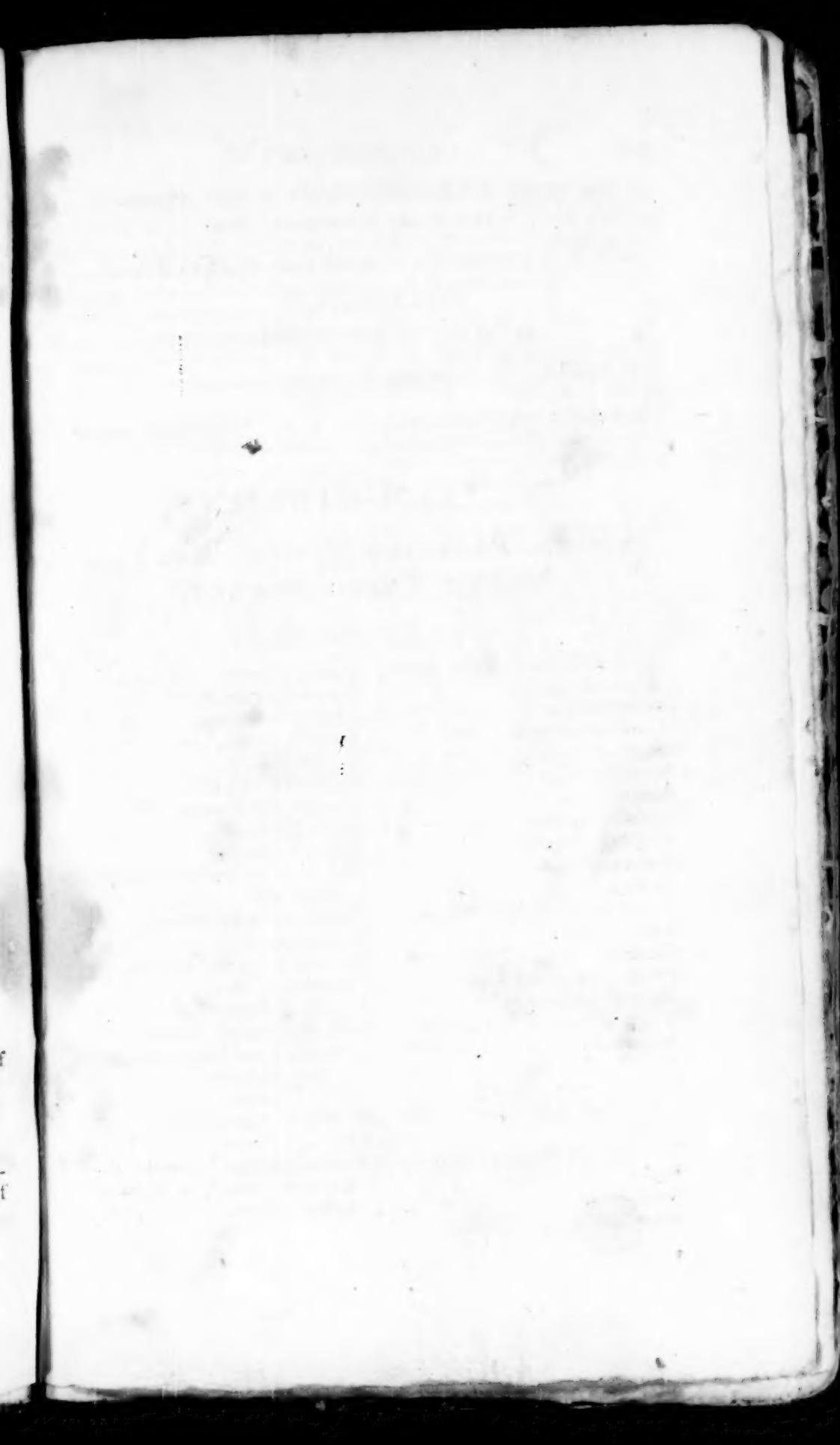
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By a Literary Society.

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ADDRESS TO THE LADIES.

IT is not the intention of the Editors of the LADIES MAGAZINE, in presenting the second Vol. to the public, to accompany it with a *tedious* or *pompous* preface; but in a few words to acknowledge with gratitude the support and encouragement we have met with from our *fair friends*.

To *their literary labours* is our Miscellany indebted for its merits.---We, and all our readers are obliged to them for their display of *female talents*, and it is to usher in their *future compositions* that we exult. *Their patronage* will always support us; and while encouraged by *their smiles*, no expence or labour shall be omitted that may in the least tend to make it more worthy *their* attention and countenance.

We have *truth* on our side when we declare, that this Work was not begun *altogether* from motives of *personal interest*, but under the flattering prospect of in part, to
rescue

rescue the *fair sex* from that obscurity in which the timidity of *female delicacy* would hide itself, as well as to *animate the breast* to seize the laurels due to *their vivacity* and *their merits*.

Our first Vol. we may well conclude has (from the great demand) in general been read with pleasure; the present one we submit to the perusal of our *fair friends*, with a firm reliance on *their* candour; sanguinely hoping it may meet *their* entire approbation; for on *their* decision it must rise or fall; in short, it remains with *them* either to perpetuate the work or let it sink unnoticed and unregarded into obscurity and oblivion.

THE EDITORS.

PHILADELPHIA, JUNE 1st, 1793.

PLAN OF THE LADIES MAGAZINE.

THE LADIES MAGAZINE is (intended to be) published regularly twice a year, and a Vol. delivered on the 1st day of June, and another on the first day of December. Each Vol. to contain 300 pages of letter-press, in large Octavo. Price to subscribers *One Dollar*, for each Vol. the money to be paid on delivery—To those who do not *subscribe* the price is *Ten Shillings*.

Each Vol. to contain Extracts from the most celebrated Authors, a Review of New Books, a good proportion of the best Poetry, Original Essays, and (*in future*) a compleat and authentic Register of the occurrences which may happen within the six months—This we flatter ourselves will be acceptable to all our Readers—as they may there find without the trouble of looking over a variety of Papers, any particular event. A list of Marriages and Deaths—and embellished with a Plate, and engraved Title-page, executed in the neatest manner.

In the next Vol. will be given a list of the Subscribers—which, while it gives us the pleasure of affixing a respectable number of names to our Magazine, will we hope not be unsatisfactory to our friends;—as it will evidently shew who the *encouragers of*, and *welshers* to the cause of *Literature* are.

All Essays, intended for the Magazine, directed to the Literary Society—care of the publisher (W. G.) will be attended to; by whom so subscriptions for this work are received; and at the book-stores W. Young and R. Campbell, *Philadelphia*—Day and Hopkinson, *Centon*—S. Campbell, *New-York*—Barber and Southwick, *Albany*—Townsen, *Baltimore*—S. Richardson, *Norfolk*—Messrs. Haxall, *ersburg*—W. Prichard, *Richmond*—and by W. Young *Charles-South Carolina*.

—NOTES TO CORRESPONDENTS.—

WE cannot commence our Notes better than in acknowledging the receipt of the description and account of *Richmond*.—It being, we think, inaccurate in one or two respects prevented its appearing—if the author will furnish the defects, we shall be extremely happy to give it a place.

S. L's piece we have received, but must assure him that, while he employs his pen in no other manner than in degrading ideas of *female learning*, he will be viewed by us as an object of contempt.

As our Magazine is designed for the amusement and instruction of the Ladies, we decline publishing any thing but what may in some measure have a tendency thereto—the hint we hope will be taken by, "*A Merchant*."

If the *Old Bachelor* would scour himself, instead of "*endeavouring to scour the fair sex*," he might perhaps be admissible—But, as "*charity begins at home*," we think reformation ought also.

We don't think *T. P's Dissertations on Music* any way interesting—we would advise him to study the subject better before he attempts another Essay.

The piece sent by Miss *R.* was, we are sorry to say, by an unavoidable accident lost.

We acknowledge the receipt of *Honesty's* piece; but for reasons of a private nature have declined inserting it—the merit of the essay is considerable; and we should be happy if the author would favour us with an interview.

Acrostics, we think, with Addison, are species of *false wit*—Spectator, No. 58, 60, 61, 62 and 63. He supports himself with the opinion of Dryden, who says,

—Choose for thy command,
Some peaceful province in Acrostic land;
Where thou may'st wings display, and altars raise,
And torture one poor word a thousand ways.

The lady who has, for "*the first time mounted Parnassus*," we advise to be cautious, lest "*her steed*" should disqualify her from ascending a seat which at best she sits but awkward in.

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Lady's Magazine.



Published at PHILAD. June 1st 1793.

Thacker & Vallance Jr.